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The
**CHRISTIAN
CENTURY**

A Journal of Religion

**Congregationalists and
Christian Union**

An Editorial

Through the Eyes of Twenty-One

By Gregory Vlastos

The Peace Mind is Coming

By Robert C. Ellsworth

A Reactionary Proposal

An Editorial

Fifteen Cents a Copy — June 19, 1929 — Four Dollars a Year

The CHRISTIAN CENTURY

June 19, 1929

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Contributors to This Issue

ROBERT C. ELLSWORTH, minister First Methodist church, Sidney, Ohio.
GREGORY VLASTOS, graduate this year from Chicago theological seminary.
AUGUSTINE JONES, minister Congregational church, Portland, Maine.

When Facts Are Eloquent

In this merry month of college commencements, with the rhetorical concomitants of commencement addresses and baccalaureate sermons, no statement is more frequently heard than the one to the effect that education is something more and other than the impartation and acquisition of facts. One reason this is so often said is that it is true. One sometimes wishes that commencement orators would not say it as though it were a discovery that they had just made and that nobody else had made at all. Still, there is no doubt about its being true.

But facts have their value, for all that. Assembled facts, relevant to matters and movements in which one is concerned, are the raw materials upon which thought may profitably operate, and they even have an eloquence of their own.

I am thinking about such facts as are found in the news pages of The Christian Century. The "News of the Christian World" is perhaps no more exciting this week than any other week. It does not need to be. It is always a stirring experience simply to read over this survey of facts. Sometimes the correspondents editorialize a bit, but for the most part they simply tell what is happening. And that is what I want to know.

And they cover "the Christian world," without distinction of creed, country or continent. What a warped and biased view one gets of the ongoing of religion if one thinks only of what is happening in a single denomination, as though it were of no consequence what others might be doing; or if one knows the prominent names and follows the fortunes of the institutions of a single section of the church. It is not a question of the number of facts that one accumulates—the commencement orators are right about that—but of the range of one's interests. I read these items about the doings of Baptists, Presbyterians, Episcopalians and all the rest, with the feeling that every-one of them is a letter from home.

Just to test your general information about matters covered in this week's News of the Christian World, see how many of these questions you can answer: Which preponderates in New York city by the narrow margin of two percent, Catholics or Jews? What "pagan" ruler has recently decorated a Christian leader for eminent religious service? What do theological students think about Christian union, as shown by a straw vote taken by a New York paper, and where was union sentiment strongest and where weakest?

What state federation of churches voted to ask the governor to release a prisoner believed to have been unjustly confined for ten years? Did more or fewer missionaries sail for foreign fields in 1928 than in 1927? Where is Dr. Carl Patton going when he leaves Chicago theological seminary? Where would he naturally go?

What denomination is planning a skyscraper church in San Francisco? That one is too easy. I'll change it. In what city are the Methodists planning a skyscraper church? What congregation has decided, after experiment, that "secular activities be subordinated to religious education and the development of worship?"

What Disciple preacher has accepted the pastorate of an important Baptist church? And why not? And vice versa? What preacher who has built up a great church during a ten years pastorate is described as a "dreamer"? What kind of dreams does such a dreamer dream?

THE FIRST READER.

The CHRISTIAN CENTURY

An Udenominational Journal of Religion

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EDITORIAL

THE CASE of Madame Rosika Schwimmer is not disposed of, but merely enters upon a new and larger phase, by her announcement that she does not propose to ask for a re-hearing of her application for citizenship, or by her departure for Europe

Quakers Are Now Excluded From Citizenship

with an emergency certificate entitling her to re-entry upon

her return in the fall. Her decision not to apply for a re-hearing is doubtless wise. Rarely, if ever, does a court reverse itself unless there has been a change in the personnel of the court or the introduction of new evidence. In this instance, what the supreme court appears to need is not more information about Madame Schwimmer but more information about the laws of the United States, including the law outlawing war. The court's decision translates the matter into a larger field. It is now decided by the highest authority that the law requiring applicants for citizenship to support and defend the constitution and laws of the United States means that they must be willing to bear arms. This will require the refusal of citizenship to all Quakers and Mennonites who adhere to the anti-war doctrines of their denominations, as well as all others who, on whatever ground, profess a conscientious opposition to the use of force. This decision may be wrong, but it is final. The court may be reactionary, but it is our court. So long as the naturalization law stands as it is, the supreme court's decision—which is also law—will be what it is. The remedy lies with congress. If the decision cannot be reversed, the law can be changed.

The Naturalization Law Should Be Amended

A GROUP of citizens representing several influential organizations met in Chicago immediately after the announcement of the supreme court's decision in the Schwimmer case and framed and signed the following petition: "Whereas the supreme court of the United States, in a recent decision in the case of the United States *vs.* Rosika Schwimmer, interpreted the naturalization law as rendering ineligible

for citizenship aliens who, because of conscientious objections against war, are unwilling to bear arms; and whereas this interpretation of the law will exclude from citizenship many highly desirable applicants; and whereas by the signing and ratification of the Kellogg pact the renunciation of war as an instrument of national policy has been made a part of that body of law which all loyal citizens are bound to support and defend; and whereas the constitution of the United States vests in congress the power to prescribe qualifications for citizenship; now, therefore, the undersigned do hereby petition congress to amend the naturalization law so as to make it clear that persons otherwise eligible shall not be barred from citizenship because of conscientious objections to bearing arms." Such a petition is, in the judgment of *The Christian Century*, a proper approach to the solution of the problem raised by the court's decision. No group in the United States emerged from the war with higher credit for loyalty than the President's coreligionists, the Quakers, most of whom are conscientiously opposed to bearing arms. It cannot be believed that it is the will of the people of the United States to bar permanently from citizenship others of the same class who may still be aliens. It is the business of the courts, not of the people, to interpret the existing laws. But it is the business of the elected representatives of the people to make laws which will express the will of the people. Congress cannot act too promptly or too decisively on this matter.

Nobody Wants to Exclude Japanese Journalists

THE exclusion of a Japanese newspaper correspondent from the United States by the immigration authorities may be strictly in accordance with a literal construction of the terms of the immigration act of 1824 and the commercial treaty with Japan, but it gives rise to an absurd situation which ought to be remedied either by an amendment of the law or by a more liberal interpretation of it. No one who knows anything at all about the spirit and temper of the American people can imagine for a moment that they have the slightest desire to prevent a corre-

spondent from Japan or any other country from freely plying his trade and sending to the home papers such news as he thinks fit. We have no desire to classify the United States among those countries to which press correspondents cannot readily gain access or from which, if they do, they cannot easily get their copy out. It would be a waste of energy to argue in this connection for freedom of the press because everyone believes in it, at least so far as a case like this is concerned. We are all free traders in the matter of news. The exclusion of Mr. Kumaki Koga is simply a fluke. He seems to be the first Japanese correspondent to apply for admission and, because nobody happened to think of such possibility when the law was framed, there is no provision for admitting him. But the people of Japan do not know the mind of the American people as well as we know it. They cannot be blamed if they judge us by what we do. If we exclude their journalists they will conclude, not unreasonably, that it indicates that we do not want to admit them and that we want to put an embargo on information. The immigration law, like the naturalization law, needs prompt amendment. And meanwhile, it would probably hurt nobody's feelings if the department of labor would rule that a correspondent could enter under the commercial treaty as a merchant, as he is—a news-merchant.

The Pope and Il Duce Exchange Compliments

THE pope and Mussolini might as well hire a hall and stage a debate. In spite of efforts on both sides to preserve the diplomatic amenities, there are radical disagreements on points involved in the recent treaty and concordat upon which neither is willing to keep silence. In his three hour speech in the chamber of deputies preceding the ratification of the treaty with the vatican the premier was at pains to show that the state was surrendering no particle of its sovereignty while conceding to the church independence within certain limits and that it must continue to consider education as its proper concern. Upon this speech, reported in full in other Roman papers, the vatican organ maintained an ominous silence, confining itself to a ten line summary. The pope promptly replied in a speech addressed ostensibly to a Catholic college but actually to the ear of the government and three weeks later, in an open letter to Cardinal Gasparri, he reasserted the exclusive right of the church and the family to control education—which means the exclusive right of the church since the church controls the family. Fundamentally, the discord has to do with the essential incompatibility of two philosophies of the state. Incidentally, also, it involves divergent views of the nature of the church. For the pope, the church is essentially and constitutionally Roman and monarchical. For Mussolini—and he seems to have read history with some intelligence—the church became Roman and papal rather incidentally and by the logic of history rather than

by the command of God. Small wonder that the pope regards such teaching as "heretical and worse than heretical," and says that the serene joy of the Catholic world in the new harmony between the church and the state has been "profoundly and painfully shattered." To this pronouncement the premier replies by an eloquent burst of silence and the only paper in Rome which ventured to criticize it adversely was suspended by his order. These exchanges are to be taken seriously, but not too seriously. The treaty and the concordat will doubtless stand. Both the vatican and the government have something to gain from each other, but they want to gain it while writing into the record that neither has surrendered anything that it ever claimed.

Reactions to Protestant Strategy in Italy

THE editorial entitled "Protestant Strategy in Italy" in *The Christian Century* of April 17 has called forth various reactions. The Waldensians have reprinted it as a tract. The head of the American Baptist Missions in Italy protests that it underestimates the importance of maintaining separate denominational institutions, especially Baptist institutions for the promulgation of those particular teachings of which Baptists have been the special custodians—namely, liberty of conscience, separation of church and state and the true doctrine and apostolic practice of baptism—and that it overestimates the importance of a union of Protestant forces in a Catholic country. (See correspondence on page 812). Mr. Samuel W. Irwin of the Methodist college on Monte Mario at Rome—writing, to be sure, with the concordat rather than the editorial in mind—urges the need of a revival of Protestant vigor and prestige to meet the new union of Catholic forces in Italy, but, he says, "neither revival nor renewed prestige in Protestantism is fully possible today without a union of forces. A divided battle unit with varying shibboleths will not conquer much ground or manifest a very victorious personality. In Italy there are Independents with a few churches, Baptists, Scientists, Adventists, Wesleyan Methodists, and the Methodist Episcopal church. These bodies in all total about 6,000 members and some of them have had a marked decrease within the last ten years. Outside of these is the fully indigenous and larger body of Waldensians which carries on its separate work. . . . Protestantism is today literally driven to the issue of consolidation. With such union there is great hope for the future." It is far from the intention of *The Christian Century* to belittle the work done by any denomination at home or abroad. But the day when the kingdom of God can be advanced by the propagation of separate divisive denominational programs is definitely and conclusively past. No form of religion can prosper for itself or serve the interests of the world if it is more intent upon minor than upon major issues, or if it seeks first its own aggrandizement, or

if it is considered foreign by those whom it seeks to influence. Protestant strategy in Italy is—just what we said it was.

Ministerial Students Adopt Code of Professional Ethics

THE students in the Boston university school of theology, as the result of conferences extending over the better part of a year, have formulated a code of professional ethics which is notable both for its simplicity and for its comprehensiveness. The purpose was not to produce a set of statutes but a body of principles to be applied as each man's intelligence and conscience shall direct. Physical fitness comes first and financial integrity second. The conservation and beneficial use of time and money are recognized as obligations of the minister's stewardship. A personal life which will not bring reproach on the calling is an essential. "We will not plagiarize." (The crisp brevity of that is good.) A proposal to pronounce against proselyting was debated and rejected on the ground that it might be misconstrued as indicating indifference to making converts. But—"we will cooperate heartily with our brothers of all faiths in furthering the realization of the fatherhood of God and the brotherhood of man." These young preachers declare that they are both anchored and free, as preachers should be: "Our first loyalty will be to the teachings of Jesus and we will fearlessly carry them to their logical implications." A large order. Who is sufficient for these things? And this undaunted declaration of independence: "We hold to the primacy of religious experience, the guiding power of reason, and the freedom of the individual in all matters of interpretation." Who can say, in the light of this, that the ministry is shackled to the past, impotent in the present, or fearful of the future? These young ministers will, in the course of time, learn more than they now suspect as to the implications of these principles, but they have laid down their lines well and we wish them joy and courage in the learning.

Reflections on Being a Snob

AS TO that recent commencement address delivered in Boston which achieved the distinction of making the first page of metropolitan dailies all over the country, its news value of course arose not from any wisdom that may have resided in its advice, or even from the novelty of its sentiments—which are indeed among the commonest of all sentiments—but from the fact that it was unusual advice to be given in a commencement address. The headline, it will be remembered, was: Be a Snob. And the main points were: marry the boss's daughter, move in good society, wear good clothes, belong to a better club than you can afford, be a member of the ruling class and look and act the part—in short, be a superior person and let the world know it. Before entering very seri-

ously upon the criticism of this code and of the professor who delivered it, one would like to know several things: (a) whether he said it; (b) whether he said it seriously; (c) whether he said anything else. This information being unavailable at the moment, it may be sufficient to remark that there is something more than two grains of wheat hidden in this bushel of chaff. If the professor meant to advise a class of young engineers that technical competence, industry and honor are less important than keeping one's trousers pressed, the decision must be against him. It must be admitted that in a bridge-builder, for example, no degree of sartorial perfection and social precedence can quite compensate for an inability to build bridges. There is no objection to the ancient and honorable practice of marrying the boss's daughter rather than the stenographer, and much of our earlier edifying fiction was based on the assumption that this was one of the most natural stepping-stones to success, but it is still desirable that the son-in-law of the business should bring to the firm something more than a pair of spats and a cultivated accent. And yet—coming to what the professor probably meant to say, and very likely did say—window-dressing has its value and the visible symbols of self-respect are worth giving some attention to. What we once called "the cult of the roughneck" has been too popular. The cult of the gentleman is better. Without the structural virtues, it will not get far; with them, it will go farther than dirty fingernails and slovenly manners. "Belong to the ruling class," said the professor; "take the rule away from the bootlegger." Well, we wish somebody would.

The Risks and Ethics of The Booze Racket

PITY the sorrows of the poor bootlegger! It may seem to some who read the news that the distribution of illegal beverages is a short and easy, even if disreputable, road to affluence. It may be so in some places, but not in Chicago. Edward D. Sullivan, author of "Rattling the Cup on Chicago Crime," furnishes a concise and authentic picture of the private life of a retail booze merchant: "The owner of a speakeasy is a harried man. When he opens his place, it is usually after negotiation with a tough beer-running outfit whose promise of protection is satisfactory. The joint-keeper would rather have good protection than good beer. Good beer may be important to his customers, but satisfactory protection is absolutely vital to himself. Once he begins negotiations with his beer suppliers, they do not solicit him. They tell him what they'll do and inform him what he'll do as well. He will take a certain amount of beer at certain times and he'll like it and pay for it. Terms, cash. Things are all right until along comes the representative of an even tougher beer-running organization. He may introduce himself by spraying the bartender's teeth around the place. He leaves a message which the bartender will subsequently lisp to the

owner, that a daily quota of another type of beer will be delivered and paid for beginning on a certain day. In a case of this kind, the joint-keeper calls up his original beer supplier, tells him needle beer's oldest story, and the mob of that brewery takes over the joint and runs it for a few days. When the beer organization which is trying to muscle in arrives with its delivery, there is a scene reminiscent of the fall of Port Arthur. The joint becomes the property of whoever wins the conflict, but in any case, the loser has the prerogative of dropping around at his convenience and taking a shot at the actual owner of the place. The beer business pays well if you can keep your health." While we are discussing the problem of law enforcement in relation to prohibition it may be well, in order to make the picture complete, to take into account the present enforcement of lawlessness, of which the retail bootlegger is the unheroic victim.

Congregationalists and Christian Unity

CHRISTIAN UNITY comes easy to Congregationalists. Indeed, the hardest thing for Congregationalists to do is to make a denomination of themselves. They are held together by the loosest kind of sectarian self-consciousness. In organization they are the opposite of Presbyterians, Methodists and Episcopalians. They have no bishops, no ecclesiastical court, no hierarchical system, no overhead authority. They do not like to be called the Congregational church. They are not a church at all, in the ecclesiastical sense, but an association of churches, some six thousand of them—local churches in cities, towns and villages. Their national gathering, held in Detroit at the beginning of June, was called the National Council of Congregational Churches. These churches are independent, and jealous of their autonomy! Such organized connectional relation as they now have has been wrought out within a generation and with much difficulty. It revolves chiefly around their missionary and educational agencies, and gets what coherence it has from these practical projects of Christian expansion.

The same, of course, may be said of the Baptists and the Disciples, both of whom are also congregational in polity, maintaining a similarly loose bond of connectional relation among their local churches. But Congregationalists are far less denominational than either Baptists or Disciples. For the morale of each of these groups derives not merely from the fact that each has its own missionary organization but from certain doctrinal convictions which are conceived to be the reason for their respective existence. The Disciples have a "plea," addressed to other Christians—or they used to have—and the consciousness of that "plea" has been the psychological basis of

their denominational existence. The Baptists have the church a special "mission"—or they used to have—and the church's consciousness of that "mission" has been the psychological basis of their denominational life. The Congregationalists have no special plea; they do not conceive themselves as entrusted with some peculiar mission. They do not say that their doctrines or forms of church organization are more divine than the doctrines and forms of other Protestant communions.

No doubt Congregationalists hold their doctrine with conviction, but they feel no constraint to persuade other Christians to accept them. They have no consciousness of a mission to convert other Christians. Their sense of mission is one which they share commonly with all Christians—it is their business to make Christ universally known and to give him room in all the affairs of mankind. They are interested in the common denominators of Christianity, the catholicities of the faith, and they look with a kind of disinterested tolerance upon those features which distinguish other Christian bodies from one another.

This explains why Christian unity comes easy to Congregationalists. It is difficult to create a sectarian consciousness in a group of Christians who think of local churches as the maximum unit of ecclesiastical organization, and particularly when these units have no special and distinctive beliefs to bind them together. Their morale will hardly develop the degree of jealous and fanatical intensity which is an essential element in denominationalism. You cannot make a strong denomination out of common denominators. Catholicity is the opposite pole from sectarianism. It is both pathetic and humorous to observe the attempts in a Congregational gathering to appeal to the denominational spirit. Such attempts are made, chiefly by official leaders to gain support for budgets. In recent years there has been a definite effort made to create such a spirit, to integrate these independent local churches in a strong, respectable denomination measuring up proudly beside the other denominations. Deploping the alleged parochialism of local Congregational churches, these leaders preach the fallacious gospel of denominationalism as a cure for localism. Their efforts have met with a certain degree of success. Congregational churches are, undoubtedly, more like a denomination today than ever before. Some perfectly first-class sectarian officials have been produced as a by-product of this sectarianization movement. But in so far as the denomination responds to their leadership, it is with a shamefacedness which it can hardly conceal. The appeal of these leaders is felt to be artificial. They do not represent the better side, the natural genius, of Congregationalism.

The natural genius of Congregationalism is—congregationalism. That is to say, the local community, the parish, is its primary and major passion. It is not concerned—except as it succumbs to the impulse to imitate the existing denominational establishments—with the creation of an overhead ecclesiastical system, under which and in relation to which the activities of

ists have the church in the local parish are measured. The church in the local parish is its own measure. Its standards are inherent and immediate. The rewards of its minister are not conceived so much in terms of denominational promotion; they are inherent in the broadening and deepening relationships which he sustains with the life of his own community. This congregational or community emphasis, as against the denominational emphasis, explains a quality in Congregationalism which is its chief distinction. That is the quality of public-mindedness. A major evil of denominationalism consists in the fact that the denomination stands in the way of devotion by the local churches to the major public interests of their communities. A church should be deeply implicated in the whole round of things that concern the moral welfare of its parish. It should be in a profound sense an expression, and not an exploitation, of the moral life of the people for whom it exists. But denominationalism drains off the interest and activities of local churches into channels of irrelevancy. The progress of the denomination is the great thing, and the local church tends to become an agency by means of which the community may be exploited in the interest of the denomination. It develops denominational-mindedness. The minister and his lay leaders work with one eye on the community and the other on the denominational powers that be.

Congregationalism, having only the scantiest kind of a denominational organization, and having no sense of "mission" except to Christianize the world, gives itself more completely to its own community. The problems with which it deals, therefore, tend to be the real problems of human life, not personal only but social as well. The minister is not so much concerned about building up his church as in really extending the kingdom of God. Thus the door is opened upon the whole domain of public problems and issues. When religion gives itself primarily to its own community it finds itself implicated in every question which involves the well-being of that community, and this means that it has to deal with the problems of the larger community, the state, the nation, the whole social order. Congregationalism has been, from the days of the Mayflower compact and the Massachusetts Bay colony, a religion of public-mindedness. Its structural and persistent convictions were not abstractly theological, but theocratic. They concerned the rule of God in the affairs of men. The Congregational mind has never been ecclesiastical—it has never attached great importance to the order of the church; its emphasis has been upon the order of society.

The social order has been for Congregationalists, as for no other major group of Protestants, the stage upon which the divine drama was being enacted. Thus the doctrines of democracy were the essential stuff of religion. Through all the centuries, while new denominations were being formed upon the interpretation of a text of scripture, or the practice of some ordinance, or upon some esoteric variation from

the orthodox creed, Congregationalism was busy with the great public issues of human well-being. This is not to say that the manner in which these issues were dealt with was always sound, or Christian, for Congregationalism produced an inquisition of its own, and a tyranny. Nor is it to say that their public-mindedness saved them from theological struggle and grievous division over abstract theological issues. Quite the contrary. New sects were formed out of Congregationalism on issues that were purely theological. But it is to say that their theological preoccupation was vitally related to the social order under which men lived. The stuff of their preaching was naturally more ethical, in the broad sense which includes politics and social conditions, than evangelistic. They have never been dominated by a passion to build up churches by gathering saved individuals into a special fellowship more or less detached from the realities of public affairs.

It was no accident that the great prophets and seers of the anti-slavery movement were Congregationalists. The problem of slavery did not grip the consciousness of Methodists and Baptists and Presbyterians and Disciples as it gripped that of the Congregationalists. The continuance of slavery was much less intolerable to the other sects—their religion had never been geared in to the concrete ethics of the social order in a way that made the existence of slavery an obstruction and an offence to Christian faith. But with Congregationalism the abolition of slavery became for the time the very heart of religion.

What we today call the social gospel is more naturally congenial to the habit of mind of Congregationalism than to that of the other Christian bodies. This is largely due to the fact that they have a minimum of sectarian self-consciousness. A strong sense of denominational loyalty affords compensation for a church's failure to attempt social reconstruction. If the denomination grows, the illusion is created that the kingdom of God is growing. Congregationalism, lacking this compensatory device, has tended to cultivate a higher degree of social loyalty, of public-mindedness, and has found the measure of its success or failure in the community and the social order rather than in an irrelevant denominational system.

This undenominational-mindedness of Congregationalism is illustrated in its attitude toward independent community churches. Without doubt, more community churches are affiliated with the Congregational denomination than with any other. How many community churches are affiliated with the Baptist denomination? With the Episcopalians? With the Disciples? With the Methodists? With the Lutherans? A few have found fellowship with Presbyterianism, but only in recent years. But from its beginning the community church movement has had the sincere blessing of Congregationalism. Such an attitude has been a natural expression of the Congregational spirit.

After all, a community church is just another Congregational church, in principle. The ideal of Con-

gregationalism is one church functioning for an entire community. Its regular churches fall short of realizing that ideal chiefly because the thrust of denominational rivals has not allowed them to regard an entire community as their parish. But, in general, Congregationalism rejoices in the growth of independent community churches as an extension of its own type of church. And it provides, wherever desired, an unhampered affiliation of such churches with its regular missionary organization, on terms which leave the community church quite free of suspicion that some denomination is "putting over" its own sectarian purposes on the community under the guise of community idealism. Conversely, a regular Congregational church has less difficulty than any of its neighbors in cutting loose from the denomination and joining in a community movement to create a thoroughgoing undenominational union church. If a Methodist or Baptist or Disciples church proposes such an action, it becomes at once the object of secretarial solicitude, and all the pressure of the denominational organization is brought to bear to keep it from "leaving the denomination." That a Congregational church is not similarly the object of jealous denominational solicitude is not denied, but the solicitude is not comparable in intensity and persistence to that of the others. Usually, it consists of hardly more than a proper concern that certain permanent funds which the denomination has invested in that particular church shall be safeguarded according to the terms of the original grant. But such a church is not conceived by the better Congregational mind as having "left the denomination." In disappearing as a "Congregational" church it has actually consummated the Congregational ideal.

The foregoing analysis and interpretation of Congregationalism must be read with many qualifications. It is intended to be a rough sketch only. The details and shadings which a more exact picture would exhibit are left to the reader to fill in. But one can hope to understand the attitude of this group of Christians toward the movement for a united Protestantism only as one discerns the characteristic catholicity of Congregationalism, which tends definitely to subordinate not only denominational but ecclesiastical values and interests to the higher claims of the kingdom of God as these emerge in the actual community and in the social order.

Looking back over the past two decades, the Congregational communion has seemed to be continually in conference with one or another of its neighbors exploring the possibilities of unity—with Disciples, with Presbyterians, with Episcopalians, with Universalists, and latest of all with the Christian denomination. For the time being, all save the one last mentioned have seemed to come to naught. But in no case can it be said that failure was due to any lack of Christian breadth, or any unwillingness on the part of the Congregationalists to subordinate their own denomination in every respect to the claims of a higher unity. In the achievement of actual unity with

the Christian denomination, both bodies appear to be approaching the goal in the identical spirit which we have described as characteristic of Congregationalism. The method of achieving that unity seems to be significant enough to call for further discussion.

A Reactionary Proposal

PLAINLY, it will take some time for statesmen to learn that the agreement of all the important nations of the world to settle their controversies by pacific methods means what it says. Perhaps it seems too good to be true. Perhaps the very simplicity and brevity of the Kellogg pact makes it seem too frail a leash with which to tie up the dogs of war. Perhaps, because it binds everybody, the diplomats, accustomed to drawing circles within circles and framing special, if not secret, alliances within larger international agreements, cannot feel that it binds anybody. Perhaps the arrogant habit of assuming that we and our next of kin have a superior political morality and are alone trustworthy, makes us nervous unless we have some private and particular understanding with them for the maintenance of our more general agreements. Perhaps—and this is certainly true—it is hard to break the age-old habit of providing sanctions of force—that is, war—with which to support our commitments to peace.

The editor of the *Observer* (London) in an article entitled "Hoover and Hope"—written, by a pleasing coincidence, about the time the editor of *The Christian Century* was writing "Britain Lifts the World's Hope"—suggests that Mr. Ramsey Macdonald, the new British premier, visit the United States for a personal conference with President Hoover. This suggestion made by Mr. Garvin, who frequently has inside information which is not accessible to other journalists, should be, and doubtless will be, received in this country with glad acclaim. Mr. Macdonald would be a most welcome visitor. Personal conference is a better means of understanding than diplomatic correspondence, and our understanding with the British government and people cannot be too complete or our relations with them too friendly. It is right and wise that we should, in the words which Mr. Garvin quotes from Mr. Arthur Henderson, the new foreign secretary, "do everything in our power to strengthen the bonds between the two great English speaking peoples."

But the cultivation of mutual amity and understanding between the two great English speaking peoples is one thing, and the formation of a special agreement between Great Britain and the United States for the enforcement of peace upon the rest of the world by the threat of action by their united navies is something quite different. It is argued by the *Observer* that, if we two will cease to build navies with a view to repelling possible attacks from each other, and will agree to use these navies for joint action to enforce the Kellogg pact, the peace of the

world will be safe, because no single nation or combination of nations would be able to stand against us.

This argument is fallacious and dangerous. It makes for war, not for peace. It is a reversion to the old and exploded theory that peace can be put on a permanent foundation by making one nation or group of allied nations so powerful that it will dominate the world. This was the idea of *pax Romana*, which finds its modern counterpart in the *pax Britannica*. Its logical development is a balance of power between competing alliances. And the fruit of that is war. That has all been tried. As a way to peace, it has never done anything but fail, and it never will. It rests on a misunderstanding, so complete and inexcusable as to seem a willful blindness, of the reaction which such an agreement is certain to produce in the minds of those nations which are not included in the benevolent combination which takes upon itself the task of preserving the peace of the world.

What are the other nations going to be doing while we are making ourselves so powerful that no nation or combination will be able to stand against us? Is our Anglo-Saxon blood the only kind of blood that is thicker than water? Granted that our united navies, even if reduced in accordance with some future agreement, would be sufficient to overwhelm any recalcitrant power or combination of powers which might venture to point a gun in our direction, can it be certain that it will always be so? And if it were, will the others rest quietly and happily in that position of inferiority? If we cannot trust them to keep faith under the pact renouncing war, to which we have all pledged our adherence, can we expect them to trust us?

It must not be forgotten that the first step toward the formation of the pact for the renunciation of war was the suggestion by M. Briand of a bilateral treaty between the United States and France. That suggestion was firmly and explicitly rejected by Mr. Kellogg. It was rejected not because we preferred to join forces with some other power rather than with France, but because of a great insight into a new principle of international peace. The difference between a treaty by two nations to preserve peace and a treaty by all nations is not merely quantitative. It is qualitative. It marks the transition from dependence upon the sanctions of force to reliance upon the sanctions of good faith. That is what makes the Kellogg pact a new thing under the sun. All particular treaties are, in form, treaties *with* certain nations but in reality treaties *against* all others. The peace pact is a treaty with everybody and against nobody. It is a refusal to single out certain nations which can be trusted as against others which cannot be trusted.

The covenant of the league was, so far as this point is concerned, the same sort of thing, within limits. It was a declaration of intention on the part of a large group of nations—almost all the nations of the world—not to invade each other's territory. Then came Locarno, which was an agreement by a small group of nations constituting a part of the

larger group that, whatever the others might do, they would not invade each other's territory. Any increment of assurance which this added to the pacific intentions of the smaller group with reference to each other, was at the expense of an admission of lack of confidence in the instrument that bound the larger group. Locarno was an announcement to the world that its signatories had no intention of keeping their pledge under the covenant.

The Kellogg pact declares that the nations which are signatory to it "condemn recourse to war" and "agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, shall never be sought except by pacific means." And before the echoes of the celebration have died away comes the suggestion of this eminent British publicist that "the reality and finality of the Kellogg pact" requires, between Great Britain and the United States, "such a frank and fair understanding about the future of sea power as to make it a sure thing—fool-proof and knave-proof—that the two fleets will never be used against each other."

If the Kellogg pact is not fool-proof, no agreement can be. Nothing is knave-proof. The maintenance of its reality and finality requires, as much as any other one thing, that its prestige shall not be whittled away by the making of special and particular agreements which bear on their very face the assumption that it is neither real nor final. Great Britain and the United States cannot make an agreement which will make their obligation not to use their fleets against each other more binding than it is under the pact, unless they wish to imply that the pact does not bind its signatories not to use their fleets against each other—in other words, that war is not renounced by an agreement to renounce war.

A visit from Ramsey MacDonald? Yes. We will welcome him with banners and bells. He is a great leader of a great movement for democracy and a powerful friend of peace. Better understanding and more intimate friendship with Great Britain and the neighboring Dominion with which we share a common speech and a common tradition? Yes. But a special bilateral agreement with Great Britain, or a trilateral one with Great Britain and Canada, contemplating such a union of their forces that no nation or combination of nations will dare to stand against them? No.

The Athenian Towel

A Parable of Safed the Sage

THERE be various landmarks which are not set down in the Guide-books, and I know the cities which I have visited before and enter again by other means than those which the Geographers proclaim. I recognize the Temple of Olympian Zeus when I behold it, and I can identify the Parthenon as far as I can see it, but when I come to the Grand Bretagne Hotel and the Lady who hath charge of

the Men's Lavatory giveth me a Towel, then know I that I am indeed in Athens. For she holdeth to one end while I dry my hands and face on the other, and then she reverseth the Towel and offereth the other end unto one of my Fellow-travelers. And then she turneth it again so that two other men in Succession dry their faces on the two sides. And so she collecteth Four Tips from one Towel.

And I remember this as a thing that hath been in this famous Inn of old, for I have seen her and observed her method aforetime. And I think it may have been that when Socrates and Plato and Pericles and Phidias came in together, she or one of her ancestresses was there, and One Towel was enough for the four.

And I think that as the four great men passed in, and mingled with their fellow members of the Rotary Club, that Socrates said unto Plato, Hast thou observed the method whereby the Lady of the Lavatory doth save on the Laundry and Multiply the Tips?

And Plato said, I have noticed it often.

And Socrates said, for thus did he employ his Dialektick, And hath it occurred to thee that some of our Ideas are capable of Similar Treatment?

And Plato said, That had not Occurred to me.

And Socrates said, Thou hast devised a Republick, and hast not adequately considered the Value of turning the Towel end for end; for thou didst mourn when Aristides was banished and Themistocles was set on high; yet it was that turn of the Towel that provided Athens with a Navy that could wipe the Persians off the map at Salamis. Was it not well that the Towel was turned, and did not the Oracles earn their Tip?

And Pericles said, That system hath worked well up to date, but I object to any more turning or tipping.

And Socrates said, Lest the conversation become personal, consider how the principle may apply more widely. For most men when they speak the name of Phidias suppose they have said all that needeth to be said, whereas, there is Phidias as he is in the morning, nude as his statues, and Phidias as he appeareth before the world in his proper clothing, and Phidias as a Sculptor, and Phidias alone in the dark as the gods behold him. And every idea is capable of being turned at least four times, and every time appearing with ability to earn another tip.

But just at that point Themistocles called the Club to order, and they all sang together, We are the Bunch that have the Punch that maketh the whole world go. And that was very nearly true.

But this I know that some good ideas go into the hamper when they might be used to suggest another thought, while some other ideas are overworked before the use of them doth begin.

And this likewise I know that when a good idea hath served its first purpose, it is sometimes possible to turn the other end of it and get a Fresh Kick out of it. And that is the secret of teaching by means of Parables.

VERSE

Ananias in Soliloquy

I SOLD what was entrusted me to sell,
But sought to keep
Some bit of increase to myself,
To be made rich by vaunting power,
A power not my own.

And now
My name is made a hissing.
Ease I thought to snatch
Shall make me restless evermore;
And, true or false, men count my profits false,
Condemning all my virtue by my vice.

I could be glad to face oblivion.
But no—
Forgetting is too kind a punishment.
So I am crucified anew
By their remembrance of my wrong,
And "Ananias" is the monument
They raise for those who sell great trust
And think that paltry gain can make them rich.
ELINOR LENNEN.

Which Road?

THE frame church built a century ago
Upon the hill where trails run counterwise,
Outlived the pioneers who sought to show
By spire and turret pointing to the skies,
The answer—if their sons should wish to know—
"Which road will take us into Paradise?"

Where state routes cross before a sagging door,
A handsome car impatient rasps a gear;
Over a road map city people pore,
Not knowing that their grandsires' graves are near,
Or how they change the query heard before—
"Which road will take us into Windermere?"
MABEL J. BOURQUIN.

In Spring

GOD! It was spring when he gave up his life for us!
Spring on the hill tops and warm in the sun;
Buds on the fruit trees and daisies in meadow lands.
Life surged in everything.
God! It was spring!

Warmly the wind wooed the earth in its tenderness;
Warm was the love of his comrades and friends.
Moonlight in gardens and soft silver silences.
Why did he die for us,
God—in the spring!

ELOISE HOLLETT DAVISON.

The Peace Mind Is Coming

By Robert C. Ellsworth

ONE OF the most significant developments of the decade now closing has been the remarkable and rapid growth of the peace mind in the civilized world. For more than a hundred years before the great war there had been germinating in various parts of the civilized world the ideal of universal peace. The ideal was approached from many directions, but the numerous efforts had united in the early part of the present century in two main avenues of peace activity. A number of international treaties had been written and considerable progress had been made in the direction of outlining certain fields in which disputes between the nations might be submitted to arbitration. There were also a number of attempts to define the limits and curb the brutality of modern warfare. The monument to this century and more of progress toward world peace is the beautiful peace palace at The Hague.

The European war, however, proved the futility of further pursuit of the ideal in either of these directions. In the heat of war passion, arbitration became next to impossible or was forgotten altogether. Once hostilities had begun, it was discovered that war knew no law. Limitation or control was out of the question as reprisal followed reprisal. Yet the ideal was not lost. Blocked by the most colossal slaughter in history, the mind of a peace-hungry world turned in another and more hopeful direction. War, if it could not be tamed, must be abolished. Arbitration might be all right but it had no chance to live so long as recourse might legally be had to the brutal settlement of arms. Moving in this direction, greater progress has been made in ten years than had been made in the more than a hundred years preceding. And the promise of the decade on whose threshold we stand is brighter than that of any similar period since the beginning of time.

Reducing Armaments

These signs of promise appear on every hand. In America the indications of this rising peace mind lie in such opposite directions as the gloating of the military-naval party over the passage of the cruiser bill and the declaration of Ambassador Gibson at Geneva that the United States will gladly cooperate with any plan to reduce armaments. That means, of course, that the people are thinking peace, not war. They are coming to the place where their purpose is to destroy arms, not to create them; to make wars impossible, not to give cause for them.

Take, for example, what may well be called the militaristic back-fire as an evidence of this growing peace attitude. Nothing in a generation has indicated more clearly the increasing sentiment for peace in the minds of the common people than the delight with which the militarists received and accepted the emaci-

ated naval construction bill. It looked for a time as if the entire construction program were doomed. It required, as we all know, the powerful influence of the President to save even the fifteen cruisers, a small fraction of the original asking. This, in the face of the rising tide of public resentment against the military and naval establishment, was considered by the bill's proponents as a noteworthy victory. Surely, in the face of all this, no advocate of world peace will relapse into pessimistic mood. What we see is not a door opening to let in a flood of steel; rather we behold the door of public opinion slowly closing against all such future attempts to rob the world of peace.

Anti-Peace Publicity

Of a piece with the situation in the halls of congress is the frantic propaganda which attempts to stem the tide of peace sentiment. The most cursory examination of this flood of publicity will reveal both its age and its poverty. The military-naval party has not unearthed a new idea on war and peace in at least a quarter of a century. They have been fighting a defensive war in the realm of ideas. The outbreak of the European war precipitated in this country a deluge of argument in behalf of "preparedness." In all this mass of material, filling as it did the pages of our magazines and newspapers and appearing in books and on the platform, not a new thing was to be found. Every argument was generations old. Whatever fertility the military-naval mind had was displayed in other directions. The brains and genius of great armies were turned from the solution of the problems of war and peace to the invention of new ways to destroy life and property. The war taught the military-naval mind much in technique, but not a thing in the realm of human relations.

Soldiers and Armies

The European war has left the mind of the military-naval group utterly untouched. So intent has the soldier been upon improving the implements of war and studying its strategy that he has not had the time, or has not taken the time, to look up and see the handwriting on the wall. "Thou art weighed in the balances, and art found wanting," is being written on the walls of the world's armories. For with whatever good intent armies are gathered and navies built, they create war instead of maintaining peace. If training and equipment could have saved Europe from catastrophe, she would surely have been saved in 1914. Both armies and navies were in abundance. Germany, France, England, Russia—how well they were prepared! And with what dire result!

More important than all else, of course, is the honor of the nation. To this all agree. But what is

a nation's honor? The honor of an individual is commonly understood to include among other things his honesty, his veracity, his fairness, and his purity of character. The honor of a nation can scarcely be thought of as consisting of less than these. Any force which makes possible the maintenance of right contributes to the honor of the nation, and any force which works in the opposite direction is against that honor. As a matter of actual practice and of bitter experience it has been proved that armies are the enemies of honor, not its friends. Treaties are broken without so much as a thought of their existence. "Military necessity" is the god that will have no other beside it. Dishonesty, murder, rape, licentiousness have all followed in the wake of armies. Is all this honor?

Another of the time-honored arguments for the maintenance of so-called adequate military and naval forces is that commerce must be protected and our rights on the high seas and in foreign lands assured and enforced. But we cannot compel other nations to trade with us. Our business with the rest of the world will have to rest on something more secure than our ability to protect the lives and property of Americans engaged in foreign trade. We will have to produce the goods and sell them at a more reasonable price than our competitors. It is interesting to observe that large volumes of trade have in recent years gone to nations whose ability to protect themselves and their commerce is practically nil. More than that, it does not seem that any considerable commercial advantage has come to Europe on account of the suicidal war in which she engaged. The economic problems of the continent have driven the greatest minds of the century into a frenzy.

"Upholding Our Rights"

When it comes to the matter of upholding our rights, we tread on dangerous ground. It is difficult, in the first place, to define those rights. They are one thing today and another tomorrow, according to the whim which may overtake us. In so far as they have been stabilized they have been defined by treaties, the very existence of which is seriously endangered by the presence of large war forces. Most, if not all, of our rights can be more effectively protected at the conference table or in some reliable international court than is ever possible by the resort to war. War usually compels us to give up more rights than we are able to secure when we carry our case to that court.

The one slight gleam of newness which has come into the military-naval thinking of our day is that thrust in by bolshevism. It is like a bogey-man, creeping up on us in the night. Speakers and lecturers responsible to the intelligence division of the United States army do not fail to make the most of it. In lurid pictures the post-war Russia is placed before us. Then, with a quick turn, we are confronted with the horrid inroads being made in this

country by bolshevistic propaganda. Soviet Russia, we are informed, is pouring vast sums of money into the United States, and thousands in this fair country are in the employ of the Russian government. What a terrible situation this is! And the only real protection possible against the growing disloyalty, inspired more or less directly by Moscow, is a sufficiently large and well equipped military establishment to put down such movements as fast as they assume dangerous proportions.

Bolshevism's Real Friends

No considerable number of our citizens, as a matter of fact, accept the soviet ideas. The actual dangers in all this for America are by no means so startling as they are being painted, and protection against them lies in another and altogether different direction from that which can be seen through the field glass of an army officer. The business offices and manufacturing concerns can supply the key to this problem. If any cure for such bolshevistic tendency as there may be in America is to be found and applied, this is the place to which we shall have to come. For the best friends of bolshevism and anarchy in America are business concerns and great corporations which concern themselves with profits at the expense of life itself. No army which even military propagandists dare to ask for would be big enough to suppress a bolshevist uprising if ever it broke out in America. Representatives of the intelligence division of the army and others who follow this line of thought, only befog the issue when they hold up the army and loyalty to America as a bulwark against this sort of thing. The creative force of the military-naval mind is at last spent. Whatever they are able to do henceforth must be done on borrowed time. Their days are numbered.

Dressing Up War

Perhaps the most interesting evidence of the struggle in which the military-naval mind is engaged, and an evidence which shows how hard pressed that mind really is, comes in the form of an attempt to "dress up" the war game and make it at least look respectable and attractive. At Ohio State university, and doubtless in many other schools, the pamphlet "So This Is War! A Study of 'Popularized' Military Training," from the committee on militarism in education, New York, reveals by clippings from the press and photographs the type of training to which the R. O. T. C. has been compelled to resort. Pretty girl officers, snappy uniforms, prizes and honors, public displays, co-ed rifle teams and horses are some of the inducements offered to attract boys to the military units and to cover up the connection of military training with war. This whole procedure is eloquent of the attitude of the student mind on the subject of war, and of the dire straits in which the military-training enthusiasts find themselves.

Turning now to the positive aspects of the coming

peace mind, we find that the response to the ideals of peace comes from a much broader field than ever before. Youth has taken up the cause of peace. Several years ago the students in the colleges and universities began to question the whole war system. Now high school students are beginning to look the entire problem in the face. In Ohio, for example, an annual Prince of Peace oratorical contest for high school students has been in operation for several years. So deep has been the impression made by this and other thought-provoking programs that in a recent oratorical contest in one Ohio county, two of the six contestants chose some phase of the peace movement as the subject upon which they would speak. In many sections of the country high school students have been, for several years, debating the question of war and peace, preparedness and disarmament.

Youth and Peace

This means that the present younger generation is thinking more seriously on this problem than has any generation before it. They are thinking peace. Thinking peace, they will not be so easily swept off their feet by those whose own interest would lead them to support another war. There can be no doubt about it, the peace mind is coming. Present indications are that even the chancelleries of the world cannot long stand out against the rising tide of conviction in the mind and heart of youth.

The indications of a growing peace mind thus far set forth are more or less effective straws which show the direction in which the wind is blowing. More important than all these as proof of the worldwide demand for peace are the actual achievements in this field. Standing out above everything else that has been done toward securing the permanent peace of the world is the pact of Paris, outlawing war. Heretofore war has been the legal supreme court of the nations. It is no longer such. He who resorts to its arbitrament becomes at once the violator of the world's most fundamental law. Turned into the channels of productive thinking the peace mind of the world has brought forth a new idea, leading directly to the ideal toward which, for many decades, we have been struggling. It is distinctly a new turn in world affairs. Unlike the military-naval mind, which has traveled in circles these many years and made only such downward progress as appears in the increased efficiency of the implements of destruction, the peace mind has been busily engaged at the task of finding an answer to the world's heart hunger for no-more-war.

An Achievement of the People

As an indication of the widespread acceptance of the peace ideal the pact of Paris reaches the highest point yet achieved. It is not only a great accomplishment in its own right, it is the indication supreme for this day that far and near the common people of the world are thinking peace, and that they are driving

before their deep and persistent thought the stubborn war offices of every nation on earth.

The Christian Century was quite right some weeks ago in insisting that the full significance of this great instrument has not been fully and widely recognized. No opportunity should be left unused to make it clear to the public mind that its deepest longing of these last ten years is beginning to bear real fruit. The warriors of the race must not now be permitted to rob humanity of its hard won victory. To Mr. Levinson and those practical idealists who followed in his line of thought all praise is due. Yet, without in any way detracting from their unsought honor, the common man must be given to understand that this is in reality his triumph. Every man who has taken up the cry, "Outlaw war," should be hailed as a leader in a new and worldwide emancipation. The names of Coolidge and Kellogg, of Borah and Morrison and Robins and many others will not soon be forgotten. But they are all our leaders. The method of peace they helped to formulate. The movement which makes possible this high achievement finds its birth and continuous source of power in the great heart hunger of the rank and file across all the earth.

Twenty-five years ago, or even fifteen years ago, these men and their idea would have been laughed out of the world's courts. The idea would have been considered as nothing more weighty than the words of an ancient court jester. Today the outlawry of war finds a ready response in the heart of a broken world. The courts of the nations dare not look askance at it. The public mind is set for peace. And peace it must have. The relics of pre-war militarism are dying out as those who still insist that men can only understand the argument of force pass off the scene of their life activity. Our school children are growing up with the ideals of peace in their minds and hearts. Colleges and high schools are thinking. Their students are asking, what once seemed impertinent questions about the necessity and the sense of war. At most the whole hearted acceptance of the ideal of "Mars the outlaw" cannot be pushed many decades into the future.

War on the Toboggan

The peace mind is coming. It can be stopped no more than the tide. War is on the toboggan. Its days are numbered. It may as well set its house in order and prepare to depart; for it will, in truth, depart in peace. The old arguments about human nature being what it is, and war being inevitable, and the necessity of preparedness have served their day. They cannot look the rising generation in the face. The old notions cannot longer stand, and no amount of "dressing-up" can ingratiate the war machine in the heart of a generation which has caught the vision of a world ruled by law and order, in which the slaughter of warfare is both crime and sin.

Following the outlawry of war and as a result of it, Ambassador Gibson makes an epochal announcement at Geneva. It is President Hoover who speaks

through Mr. Gibson to the entire world. The United States, he says, insists upon a *reduction* of armaments. It is not limitation we seek. The ideal of which we have caught the vision can only come when the possibility of a resort to arms has definitely disappeared. America re-echoes the purpose he has set forth, the promise he has given. It is the peace mind speaking out in meeting so that everyone on earth can hear. It is a great nation challenging the world to accept the opportunity of a new day. The present conference at Geneva may not be able to bring forth much of positive settlement of the scope of the gathering to follow. But the mind of mankind will not be satisfied until a group of real statesmen, and not military experts, is gathered from the ends of the earth. Through them the ideals of peace must come to full fruition. The outlawry of war, the ideal, is stated and accepted. Disarmament must make that ideal effective, give it a chance to control the reorganization of the world's life.

Steps Toward Peace

Of course this is not all the result of a decade's progress. This achievement roots back into the thinking of the nineteenth century and that in turn back into the long centuries which preceded it. Each period has had its contribution to make to the total result. It is this last decade, however, which has seen the appearance of those results for which the world has

been waiting so long. Each phase of peace thought and discussion has made its contribution. Arbitration, limitation of armaments, the attempt to civilize war, the league of nations, the world court, reduction of armaments and the outlawry of war; all these are phases of the great movement toward peace. Some of them have been found ineffective, other new ideas may rise to take the place now occupied by some idea to which we now cling. But the ideal moves on to accomplishment.

The place of the church and the religion of Jesus in all this has purposely been passed over. It is out of the consciousness of his ideal of love that finally this new purpose on the part of mankind has been born. Jesus did not come to live and to love for the credit that might come to him. He came to save human life. His credit comes sufficiently in the great joy of the divine heart in seeing the achievement of his exalted purpose in the hearts and lives of men.

What a hope the future presents! Nothing like it has ever opened before the eyes of man. One hesitates to seek for dates in the distance ahead. But it cannot be long before the great world of common people will have found their common interest. Friendship and brotherly love will replace suspicion even in the world's markets and courts. And the next decade will make unbelievable progress in the accomplishment of that ideal. The peace mind is coming, and nothing can stop it.

Through the Eyes of Twenty-One

By Gregory Vlastos

YES, I am going into the ministry. A month from now I shall be in it. I made the decision in college four years ago. In the light-heartedness of that first wild resolve I did not see some things which I see now. Or, if I did, I laughed at them impatiently. I cannot laugh at them any longer. They seemed small then, but they loom distressingly large before me now. Frankly, I am worried. There are three things about the church that worry me. I state them bluntly: its intellectual uncertainty, its moral impotence, its spiritual anemia.

Intellectual uncertainty comes first. It may not be the most deadly, but it is the most obvious. Looking at the average minister I know, I am impressed by one thing; he is a reed shaken by the wind—science being the wind. He is afraid of science. It is not a healthy fear, as of a competitor to undersell, or an enemy to outwit. It is a disguised, unacknowledged, suppressed fear. It may be the dogmatic bravado of the fundamentalist, who hates science like poison, and says so without mincing words. Or it may be the Uriah Heep submission of the liberal, who courts its favor, and preaches what little he understands of

it with as much unction as he can command. But in either case, science leads the dance, it provokes the opposition, or evokes the servility. Gone is the glib way in which ministers used to make oracular pronouncements about the nature of the world and of man. The infallibility of the Bible, and of the pope speaking ex cathedra, has passed to the nosey tribe of scientific popularizers.

The Fear of Science

In one way that is a healthy thing for the minister. It keeps him humble. If he cannot have the fear of the Lord, let him have the fear of science. It is the next best thing. I rejoice every time I see the bugbear of science scaring ministers out of their infallibility. But I revolt when I see that along with his convictions, science also robs him of his conviction. A seminary student went to a city pastor the other day and asked for a job. The old man asked him bluntly: What is your message? I saw the young fellow after the interview. He was mad. He would not be pumped about his theology, much less about his religion. They were not for sale. I sympathized,

of course. But, after all, was the old man altogether wrong? If a man wants to preach, he ought to have something to preach, and he ought to know what it is, clearly enough to tell another man who asks him. Tolerance is all right. But when it develops into an inferiority complex, it is a pitiable thing. Especially in a minister.

Uncertain about his beliefs, the minister could still cut a respectable figure in the pulpit if he were decently sure of his morality. But here, again, he seems to me to be all at sea. The Bible presents him with two sets of teachings: the ten commandments, and the sermon on the mount. The first is practical but not very high, the second is high but not very practical. Everyone assents to the ten commandments, even the one on covetousness. This makes the minister's position difficult. If he preaches the ten commandments, he is wasting fervor and ingenuity on moral platitudes. If he does not, what else could he preach? Surely not the sermon on the mount. The place for that is in the scripture lesson and the responsive reading, where he can read the hard sayings that he does not preach. When he does speak about them, a note of wistful reverence steals into his voice. He sees them as a remote ideal, lovely, lofty, exalted. But how dare he recommend such exacting and austere idealism to the salesmen, and dentists, and housewives in his pews? Love your enemies? Turn the other cheek? Take no thought for the morrow? To preach that seriously would be to pass into the ranks of fanatics and fools. So his sermons become eloquent homilies about nothing at all, and platitudinarianism wins over fanaticism as the lesser of two evils.

The Prayer Meeting

To moral mediocrity add spiritual dearth. Where is the prayer meeting? If it lingers on in some church, it is like an ancient Ford, revamped so often and so well that only the steering wheel and radiator cap of the old car remain the same: a biographical talk, or a social discussion, with a few old-timers to mumble the prayers, in the end. The art of prayer is becoming a lost art. The interest in mysticism is symptomatic—and antiquarian. It is a fond backward glance. And the minister dares not make that glance too long or too wistful, lest he be turned into a pillar of salt. At best he patronizes it. It is charming and quaint—and medieval. He reads the prayers of Christina Rossetti to his congregation, and the poems of William Blake, and that is all. He realizes that neither he nor his people have time for prayer. They are too busy gaining the whole world. Lent comes, and he hands out leaflets on the fellowship of prayer, and he holds special lenten midweek meetings, and lenten vesper services, and he wonders if there is any other way left to promote personal devotion. If he finds that prayer cannot be promoted like a church supper, nor raised like a budget, he is at a loss what to do. Meanwhile, his own prayers on Sunday morning are surreptitious discourses to his congregation,

where he scolds them for their sins, or comforts them for their sorrows, or even informs them about the cruiser bill; all this indirectly, by way of addressing the Almighty.

Religion the Greatest Power

This is the church as it looks to me. Not a cheerful prospect. Yet I am going into it all the same. For the church, good or bad, is the instrument of the greatest power in the world today: religion. I know this, because I have seen it at close range. In college I saw it work miracles in the lives of very plain, unmiraculous looking people. I saw it turn a lazy, ne'er-do-well, coarse football man into a brisk, publicspirited, even philosophical student. I saw it rid a man of his inferiority complex, and let him loose on the world with a new courage, a new confidence, a new smiling determination. I saw it bind a group together in a great discovery and a great passion, the discovery of a spiritual dimension even in college life, the passion to share that discovery with the whole college, the whole world. I saw it, in a rough country town on the western Rockies, give sweetness and brightness to the hard work of a lonely couple, the only cultured people in a pioneer community, staying there on the job for the sake of a struggling little church. I saw it lend steadiness to the life of a gifted girl who wanted to be an artist and had to be a telephone operator. I saw it weld a group of cross, discouraged, scrappy, gossiping individuals into the glowing unity of a spiritually active group.

So, though I am worried, I am not frightened. I am going to preach religion, and the church is the place to preach it. And perhaps religion, my religion, a reckless, glad, insatiably curious, supremely confident, severely uncompromising religion, will be the cure for my share of the troubles of the ministry.

Changing Truth

My religion will smile at intellectual uncertainty. I will recognize gladly that the truth is being continually delivered to the saints, and, waking up to that, come in for my share of the truth. I will grant freely that facts are just facts; that they need not be defended, fought, mourned over, or quarreled with; that, good or bad, they are just facts. But I shall remember one thing about facts: that, though they are so now, they need not always be so; that facts, good or bad facts, can be changed; and my religion will change them. As for all high guesses about the nature of things, they will always interest me, sometimes amuse me, sometimes edify me, but never frighten me. I shall try to look at this universe humorously and wonderingly. What science can tell me about it, I shall hear reverently. But my tolerance will never become mere submission. I shall always want to fight, and dare, and achieve; I shall always be eager to learn, but more anxious to pursue; always open-minded, but never weak-kneed.

My religion will brave ethical bewilderment, and

seek moral candor, courage, and dedication. There will be no Do's and Don't's in my preaching. Or, if there are, they will be only suggestions, concrete instances of ideal attitudes. I shall never scold a man for what he does. I shall only suffer for what he is. So I shall not bother with the ten commandments, not even in Sunday school. I shall be greatly concerned with the sermon on the mount: not about turning other cheeks and going second miles, but about the attitude of foolhardy, aggressive good will which those acts betray. "Unless your righteousness exceed . . ."—this will be my constant text. For illustrations I shall go to the Bible, first to the life of Jesus, then to the life of Paul, then to the prophets. I shall look for this electric, passionate—yes, fanatical—devotion to goodness wherever I can find it: in the life of St. Francis, in the novels of Dostoevsky, in the personal stories of Harold Begbie, in the face of the colored washerwoman down on Sixteenth street. I shall not depreciate the value of the jewel because I find it in an attic or a garbage-can. In my own life—I tremble as I say this, for I know that it will be very hard—I shall not compromise. I shall do the right when and where I see it, no matter whether I am thought crazy or criminal for what I do. In all this I shall try to be enlightened if I can, and bold, earnest, adventurous, when I cannot be enlightened.

Not Creed, But Vision

My religion will fear nothing of spiritual dearth, for it is first and foremost a spiritual religion. It is not a philosophy, but a philosophy of life. It is not law, but high adventure; not a routine-ethics, but a

laughing, aspiring love. It is not a creed, nor a prescription, but a vision, a quest, an exploration; a sudden discovery that there is infinitely more in the world than people ordinarily suspect; a high resolve to find more of the mystery and loveliness that hang around everywhere unheeded; a steadfast endeavor to live not for pleasure or comfort or success, but for that dimly perceived, tremblingly sought reality. That is my religion, a spiritual religion. The prayer meeting will be there: a gathering of adventurers at a wayside inn to share bits of wisdom picked up along the road, and whisper to each other little secrets of the way, and set their faces more steadily towards the city of their dreams. And mysticism will be there: a practical, living, and livable mysticism, not a curiosity but a conviction, a reminder of a world of souls, and secret pains, and unconfessed longings, and undreamt of possibilities, and burning bushes.

This is my religion, a religion that will overcome not only the world, but—what seems more difficult—the church. With it I am willing to face the stridency of intellectual disputes, the smoke of moral confusion, the pallor of spiritual sickness. Victoriously, I think.

Perhaps this is too idealistic, too inexperienced, too foolishly sentimental. Perhaps so. But it is my only way out. Between a dead church and a romantic church, I choose the romantic church. So did Jesus, and Francis, and Luther. Many wise people shake their heads at them, and say that they were wrong. If that is so, I may be wrong also. I make no pretense at wisdom. My wisdom is only the wisdom of twenty-one.

English Preachers

By Augustine Jones

DURING a year in England one meets many of her preachers. As thinker and writer, Dean Inge is her foremost man, but he has his treasure in an earthen vessel. He is partially deaf and his voice has the high metallic tone of those who hear but little. Sentences break in pieces; their ease and flow are gone. Tall, rigid, thin, he peers through iron spectacles at the pages before him, and as he looks up you see a clean-shaven face with heavy eyelids and decisive lips. He has no illusions about progress. "There will be no inconvenient crowd," I hear him cry, "around the narrow gate. The voice of the people is not the voice of God—not since all the people together cried, Crucify him." As dean of St. Paul's, his duties are light; and learned, courageous, lonely, he calls to his English people to put their house in order and face the approaching day when the empire shall fall away. This Cassandra voice is not a cheerful note, and they style him "the gloomy dean."

It was a different Reginald Campbell that I had known in an earlier day. Then I had followed his Thursday noon addresses in historic City temple. "Though I make my bed in hell, behold thou art there," I recall one text. "The spirit of man may be so tragically great that he can say 'No' to God through all coming worlds. But through all the cycles of time he will never exhaust the unwearied God, and, though he plunge himself in the nethermost hell, God is beside him there with his gospel of hope!" Shortly after, with shattered health, he entered the established order and was made rector of Frederick Robertson's historic church on the southern coast down in fashionable Brighton. Now the old fire is gone. It is with more effort that he speaks, and he quotes largely where once he stood forth and declared.

Studdert Kennedy is gone. A cloud has received him out of our sight. He belonged to the flaming youth of the church. As chaplain in the trenches he

won the hearts of the men in that hell of flame and mud. Always were his pockets bulging with cheap and strong cigarettes of the type called "Woodbine," and "Woodbine Willie" was soon his name. He has been rector of one of those empty churches with an endowment down near the bank—only the church was not empty when he spoke. Fearless, aggressive, unconventional, he spoke straight to the heart of the hour. A dash of color on the front of his Anglican gown was the red and gold of his war decorations sewn upon the black. A young man of middle height, slightly built, more than half bald, with projecting lower jaw, hollow cheeks and searching eyes. In his intensity his face became furrowed and his eyes tight closed. He would coin epigrams to help the message on. He thrust his hand aloft, and cried, "No species ever advanced as a whole in the world of evolution. Someone led out alone and the universe honored the attempt. Some crab was bigger than others and took hold on the toe of God."

A High-Church Congregationalist

Dr. Orchard is hard to classify. A nonconformist who hears confessions, a Congregationalist who celebrates mass, a free-lance who preaches purgatory, a lonely spirit who shepherds distressed souls. We were talking of the ministers' meeting at Memorial hall. "I have no time for those people," he exclaimed; "I have forty conferences a week right here." Discovered and educated by the Presbyterians, he sought the freedom of the Congregational church, and followed the short ministry of John Hunter at King's Weigh house. He is a high sacramentarian, a radical on social questions, and a searching scholar under it all. A slight man, short as Napoleon, and very spare, with an elfish face and piercing eyes. He has accepted re-ordination at the hand, I believe, of a Syrian bishop to be in the apostolic succession. The large silver buckles upon his pulpit slippers, a friend of his tells me, were on Wesley's shoes. He wears the robes of the established church before his altar, while a crucifix hangs behind him in his lofty pulpit, and he and his congregation repeatedly cross themselves. His sheep hear his voice, but it is a selected flock.

England's Prophetess

Maude Royden is perhaps the outstanding woman in England. Born with dislocated hips, she has helped herself through life with a cane. This girl, who could neither romp nor run, could ride and swim, and from her home of culture and wealth in due time passed on to Oxford. Of the Cunard family, she has not counted her life dear unto herself, but flung her amazing energy and enthusiasm into social issues. And then came the great surprise—the frowzy denizens of England's most terrible slums wanted to know about God! At City temple, she was co-preacher with Joseph Fort Newton, and now conducts her

unique ministry at Guildhouse. Everything is done in simplicity and at closest grip with life. The stiff and high-backed pews are always filled to the doors. The young women who usher and those of the choir are robed in blue with collars of white; Miss Royden herself appearing in the pulpit above garbed in black and a close fitting black cap upon her head. Informality marks it all and the desperate wish to know life as it is. In preaching on "The Suffering of the Innocent," her scripture lesson was a terrible paragraph from "The Brothers Karamazov" of Dostoevsky, followed by the seventeenth chapter of John. "You cannot break the laws of God, but you can break yourself against them." And on another occasion, when a fulsome speaker was praising her at length, she tugged hard at his coat tail and then left the platform, throwing up both hands in a gesture of despair. The same spirit of charm is doubled in private chat. A delighted and eager interest sets her face aglow and she is winsome alike to sinners and to saints.

Dr. J. D. Jones gathers waiting queues around his church—around any church. Tall, big, mature, with decades of growing power behind him, he preaches from a large and learned mind and prays with a true and tender heart. Down on the coast at Bournemouth, not far from Brighton, he has planted many churches as offshoots from his own, and nourished them up into strength. He is a statesman of the faith, and has recently received from the king the Order of Merit. "Our age," I heard him say, "needs most of all a new sense of the Eternal investing all life." "Let us see to it, brethren, that when we stand up in our pulpits men are reminded of God."

London's Great Humanist

Dr. Norwood ranks in a great succession at City temple. Here Parker cast about his thunders, and Campbell uttered his winsome words, and now an Australian stands in "the great white pulpit." His early years were divided between managing a factory and lay preaching, and at thirty-four he entered the ministry. Large of frame, ruddy of face, with a voice both rich and musical, he is the great humanist of London's leading pulpit. Much of his time he devotes to the work of peace; it is likely that a quarter million people in England have heard his message on this theme. On one of those Sundays I took his services for him, and found what is common in England but unusual in America, a church crowded at night, but with a smaller attendance in the morning. "Religion," declared he in deep and persuasive tones, "begins with a doxology at a point where science ceases." "I never had a congregation that entirely agreed with me; when I want one I will be a—shepherd." "Peace sentiment is as strong, I think stronger, in America than in Britain." "Diplomacy has been the stagnant science of the world." "I do not know what slogans this generation can now invent to lift it again to the fervor of a great idealism."

Time would fail to tell of the Archbishop of Canterbury and the Bishop of London, of Canon Streeter and Dr. Hutton, of Principal Garvie and Rabbi Hirtz, of Carnegie Simpson and Dr. Horton.

Religion in England is in good hands, but it is weary following the war. As one looks down from pulpits there into the faces of the silent congregations, one feels with pain how spent and tired they are. All the waves and billows have gone over them.

B O O K S

Words, Words, Words

CREATIVE UNDERSTANDING. By Count Hermann Keyserling. Harper & Brothers, \$5.00.

THE RECOVERY OF TRUTH. By Count Hermann Keyserling. Harper & Brothers, \$5.00.

THESE two volumes contain about 300,000 words. It cannot be asserted with equal confidence that they contain anything else. Count Keyserling has lectured to American audiences in centers of culture to their apparent edification and certainly to his own great profit. The presumption therefore, is that the lectures conveyed important truth. Or is it? The lecture I heard seemed extremely thin, but not so thin as the substance of these two volumes which purport to present his system of philosophy, so far as it has been worked out, and specifically to give to the wide world the lectures delivered at the Darmstadt "School of Wisdom" during seven sessions, as well as some earlier lectures given at other places. If one could take the author at his word, that he aims only at the stimulation of minds and not at the promulgation of a system, all would be well. He does stimulate, though not so successfully as in the "Travel Diary." But he also lists the problems, and rather large ones, which are said to have been "solved" in the successive sessions at Darmstadt. Eachewyng system, he asserts that all great teachers have been aphoristic; but it is difficult to be aphoristic for a thousand pages, and he insists that his thought cannot be understood unless his lectures are read in a certain order and in a certain manner—i. e., "without a break from beginning to end; nor should the repetitions be skipped, because they have the significance of rhythmic recurrences of the same themes in music." Readers are asked, as the hearers at the lectures are, "on no account to begin thinking while listening, to pay as little attention as possible to the contents and facts as such, but simply to let the intrinsic power of spiritual truth act upon them." It is perhaps unfortunate for a reviewer to find himself unable to assume this rapt and reverent attitude, as though he were attending a seance, and to feel a professional obligation to keep trying to determine the exact meaning of what is said even while remaining sensitive to the intrinsic power of whatever spiritual truth may be in evidence. It would be presumptuous to attempt to state in a sentence the gist of a philosophic point of view whose author nowhere endeavors to state it in brief, but perhaps the most constantly recurrent conception is the distinction between the metaphysical and the empirical, between "sense" (about equivalent, I judge, to value, or spirit, or a concrete universal) and phenomena, between Being (with a capital B) and efficiency. The way of the transcendentalist is beset by the danger of foggy verbosity. Perhaps the benefits of breathing this rarified atmosphere

Racked with debt and upon the dole, with the best of their manhood sleeping in France, and the future uncertain before them, they clutch at their shattered faith for fear of the dark abyss. The mood of the hour will pass and assurance will come once more. The faith of our fathers has been tested again and again and has lived on to see her enemies go down in dust. Like Dante, she has "been on a long journey and has seen many graves along the way."

are worth the inconvenience of low visibility among the clouds. And perhaps, if one will read these volumes straight through without stopping or thinking, the result will be, as at Darmstadt, the learning of "nothing definite in particular" but "a fruitful polarization of differentiated spirits."

WINFRED ERNEST GARRISON.

Books in Brief

HAVE WE KEPT THE FAITH? AMERICA AT THE CROSSROADS IN EDUCATION. By C. A. Prosser and C. R. Allen. The Century Co., \$2.75.

We have not, say the authors, both of whom are professionally engaged in industrial and vocational education. They criticize our educational system as inefficient, extravagant, undemocratic, and ill adapted to the production of the most necessary results. It spends the most money on those who have the most money to spend for themselves, does everything for those who are going to college and little for those who are going to work, is overloaded with useless traditional subjects, and does not face squarely the problem of preparing the rising generation to live in the kind of world that they will have to live in. The book is a cogent argument for a radical reconstruction of our whole educational program.

EXPLORING YOUR MIND WITH THE PSYCHOLOGISTS. By Albert Edward Wiggam. Bobbs Merrill Co., \$3.50.

This book is six months old and should have been reviewed before, but readers psychologically inclined who have missed it should repair the omission. In a series of interviews with about a dozen of the leading contemporary American psychologists, the author presents the substance of their respective contributions to the solution of some of the theoretical and practical problems of psychology. But the emphasis is upon the practical side—such questions as these: how to make an inventory of your mental assets; how we judge ourselves and others; what we are afraid of and how to get rid of our fears; how to assess the abilities of our children; how musical talent is measured; how psychology is testing methods of moral education. The reader need not be told that Wiggam makes it interesting. It is also authentic and informing. Few popular books on psychology will go farther toward giving a clear understanding of the spirit and methods of modern psychology. Those who hold to a materialistic or mechanistic view of mind will find little comfort in it.

STUDIES IN DECEIT. By Hugh Hartshorne and Mark A. May. Macmillan, \$4.50.

Older still—nearly a year. Wiggam's book devotes a chapter to it. This is the first report of the Character Education inquiry carried on by Teachers college of Colum-

bia university in cooperation with the institute of social and religious research. The point is to determine the extent to which school children of various groups and grades cheat, lie and steal, and to coordinate these data with their home, school and church influences. Are Sunday school pupils, for example, more honest than those who have not had the benefit of such training? Guess. And if they are not, what should religious educators do about it?

IMPERISHABLE DREAMS. By Lynn Harold Hough. Abingdon Press, \$1.75.

In this volume of sermons Dr. Hough is at his best. Almost every discourse in the volume bears the marks of his own distinguishing style—not eccentricities, but a flavor resulting from the preacher's particular blend of qualities. There is an essay-like grace of style which is, however, never allowed to turn the sermons into essays. There is a wealth of literary and historical and scientific background such as is possible only when the preacher is also both a reader and a scholar. There is a lifting power born of a keen sense of the supreme value of the spiritual things and a complete conviction that the religious way of life justifies itself in the deepest experience of men. Dr. Hough is now in Montreal. Thank Heaven—or Washington—there is no tariff on sermons.

Saint Francis de Sales, by E. K. Sanders (Macmillan, \$3.75). A biography, from the original sources, of the Bishop of Annecy who was one of the most zealous workers for the conversion of Protestants to Catholicism in the second generation of the reformation, and the founder of the Order of the Visitation. He was especially anxious to win back Geneva to his church. The latter half of the book is a study of his "In-

troduction to Devout Life" and its influence—one of the world's great classics of devotional literature.

Who Then Is This Man? by Melanie Marnas (Dutton). A French Catholic life of Christ. A limpid style clothes but does not conceal the underlying scholarship. But the scholarship busies itself, for the most part, with minutiae and does not touch the more crucial questions.

The Great Galilean, by Robert Keable (Little, Brown & Co., \$2.50). Published first in the Atlantic Monthly. The author believes that we know little of the historical Jesus, but he reconstructs an ideal figure which he considers worthy of devotion and following. The value of the book is rather in its passionate challenging of traditional views than in the cogency of its arguments for those which it advances.

The Poet of Galilee, by William Ellery Leonard (Viking Press, \$2.00). A poet's interpretation of Jesus as seer, mystic, artist, poet. "An antidote to commercializers such as Bruce Barton and sentimentalizers such as Papini." Yes, just that. Not a life but a portrayal of a personality. Though (or because) it is the work of a poet, it is appreciative without sentimentality, and crisply concise without bareness.

Jesus and Art, by James Robertson Cameron (Doubleday, Doran, \$2.00). Proceeding from the thesis that art is not a mere decorative accessory to life but the purest manifestation of its creative energy, and that Jesus was, in this sense, primarily an artist, the author shows how this spiritual creativity showed itself in Jesus and how, by this quality, he has influenced great artists. He pleads for a reconciliation of religion and art. His style is loose and lacking in the charm of good art, but his thesis is sound.

CORRESPONDENCE

A Norwegian

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial note of April 17 entitled, "Can the Small Nations Show How to Disarm?" you speak of Christian Lange, general secretary of the Interparliamentary union, as a "Swedish political leader." Merely in the interest of accuracy, it may be remarked that he happens to be a Norwegian. Sweden fills its quota of eminent workers for international peace from its own native sons and daughters. The world remembers that Hjalmar Branting was a Swede, while it does not forget that Fridtjof Nansen is a Norwegian, to mention only one out of many from each of these great little nations.

Vermillion, S. D.

A. N. GILBERTSON.

A New Testament Church

EDITOR THE CHRISTIAN CENTURY:

SIR: Prof. Holman has either consciously or unconsciously joined the crowd of pseudo-realists so much in evidence today especially in the line of biography. He has selected the worst facts he can find about the early church and spread them before us and then asked us, "Who wants a church like that?" I could select many such facts in the life of the 20th century church and put it in an equally bad light. I know a church that kept its pastor hanging around town half of his vacation because it would not pay him his salary. I know another church that broke its minister spiritually and not only forced him out as pastor but drove him out of the ministry. However, these

are the worst things I know about the present day church and not the best.

I find in reading the New Testament that there were some fine things in the life of the early church and these are facts just as much and probably more so than the ills he has recited. Yes, there was a "hideous case of incest" in one of the churches and we face a fact when we face it, but here is another fact just as real and far more beautiful; speaking of the churches of Macedonia Paul says, "In much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints." In a picture of the New Testament church why not face all the facts? With all of the low moral standards of those times there was something powerful and also something beautiful about that early church. No one wants even a twentieth century church pictured at its worst.

In the sense that Prof. Holman depicts I would never want a New Testament church. In the sense that the book of Acts portrays and in which Paul often speaks in praise of its Christian virtues I would like to have a New Testament church.

New York City.

Emanuel Baptist Church,

CLAUDE E. MORRIS.

Lobbying and Protestantism's Future

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "The Church Lobby" is splendidly

written, but it does not satisfy many ministers and laymen. For there is—may I speak frankly?—a Methodist lobby in Washington. And that, too, without any sanction from the millions of Methodists in the United States and the world. Ecclesiastics are not usually anxious for plebiscites. With all regard for them, the common run of Protestants are increasingly weary of the burdens of ecclesiasticism.

I have traveled repeatedly in every state of the union and have been assiduous to get opinions of preachers and laymen as to the recent developments among the ecclesiastics and a large majority of those whom I have consulted have been very dubious. Of course, the majority of Protestants would not die of anguish if the church should fail utterly. These are unconcerned. All the connection they have with the church is the fact that their names are on the roll. So they do not care.

But our Protestant leaders most surely strengthen the hands of our Catholic friends. They are alienating the secular press. The lobby does not—do you?—condemn congress for refusing to enforce the constitution in other instances than prohibition. And the people seem to be awaking to the inconsistency of ecclesiastics in government. Have their kind ever been consistent? Half a millennium is a breath in eternity. Shall it be that Protestantism be born, live, prosper and then strut itself into oblivion within 500 years? I very much fear further decreases in contributions, in church attendance and zeal. I get little comfort from the numbers added to the church. I just wonder if the blind again lead the blind.

Vanderbilt, Mich.

L. G. HERBERT.

Protestant Strategy in Italy

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with great interest and considerable surprise your article entitled: "Protestant Strategy in Italy," which appeared in *The Christian Century* of April 17, 1929.

Nearly everything you say about the Waldensians of Italy is true. I count many personal friends among them, and as superintendent of the American Baptist mission in Italy, I have been intimately associated with them for many years in an official way and can speak of them and their work with admiration and respect. However, I cannot agree with you when you advise others to turn over the missionary work in Italy to the Waldensian church, nor does it strike me as either just or practical. It does not seem to me that you have taken into due consideration the claims and obligations which other Christians have in reference to preaching the gospel in Italy. It is true that you speak of "the admirable work done in Italy by American Methodists and Baptists, and the English Wesleys," but I fear that you do not know to what extent and how efficiently they have worked in this country.

You speak of "an idiom which is tinged with foreign accent" and by that expression I suppose you believe that Baptists and Methodists of foreign birth are doing missionary work in Italy. Such however is not the case. I am the only representative of the American Baptist mission in Italy and during my 28 years of residence, I have never served as pastor of a church. My work has been mostly confined to administration duties. Our mission has a committee composed of five Italians and one foreigner—myself—and the whole work is done by Italians, for Italians and by means of the Italian language. The gospel is preached to Italians from an Italian standpoint, and no one can truly say that the American Baptist work has been "tinged with foreign accent" in any sense. From the very beginning we have done our best to encourage the development of indigenous churches and have made no attempt whatever to transplant American Baptist churches into Italian soil.

It is not generally known that Baptists had a considerable hold on Italy during and after the reformation. Anabaptists came here from Switzerland in 1540 and founded churches throughout the Venetian provinces, in Ferrara, in Lucca and in many other places of northern Italy. We have also a goodly number of

Baptist martyrs on our roll, some of whom were ignominiously drowned in the lagoons of Venice in testimony of their faith. So, as you see, Baptists who began work in Italy more than 400 years ago, have a historic right to labor in this country.

Baptists have not come to Italy for historical reasons only. We claim to teach and practice several Christian doctrines which no other church in Italy teaches, and if we were to withdraw from this country these doctrines would be absolutely neglected, if not contradicted to the serious damage of pure Christianity. I refer, of course, to the doctrines of liberty of conscience, the separation of church and state, and the baptism of believers only. It is true that some other evangelical churches have adopted in whole or in part these doctrines, but no other living body of Christians is so consistent in teaching the above mentioned doctrines as the Baptists.

Would you be willing, Mr. Editor, for Baptists to withdraw from Italy and leave these essential teachings of Christ and the apostles in the custody of a pedobaptist church? Would you be willing to leave them in the hands of those who have not yet shaken themselves entirely aloof from Roman Catholic teachings, especially in reference to the mode, meaning and subjects of Christian baptism? [So far as this point is concerned, we would be quite willing.—Editor.]

Organic church union, which seems to be dear to your heart, is not a pressing question in this country. The various missions work harmoniously and there is a general understanding among the various missions not to initiate work in towns and secondary cities, where a church has already been established by a sister mission. In larger cities there is plenty of work for all to do. The fact that the Sunday school work in Italy, including the periodical literature, is carried on by a joint committee composed of all the churches, would seem to indicate that we work in Christian harmony without organic union. In 1923, the English and American Baptist missions united, thereby giving a practical example of church union, which has not yet been followed by other evangelical churches.

Your great desire for church union seems to have been one of the motives which led you to write the article to which I am attempting to reply in part. I greatly sympathize with you in your desire to see some of the many divisions of Christianity eliminated. Certainly some of them have no reason to exist at the present time, as they seem to be founded on non-essentials; but on the other hand, there are certain great principles in Christianity, which cannot and must not be sacrificed for the sake of organic church union. Why should we cry "peace, peace" when there is no peace? Why should an excessive love for liberty and an undue sentimentality induce us to compromise some of the essential doctrines of Christianity for a gain of doubtful importance?

D. G. WHITTINGHILL,

Rome, Italy.

Superintendent American Baptist Mission in Italy.

Toward Genuine Worship

EDITOR THE CHRISTIAN CENTURY:

SIR: The definition of worship, given in a late issue of *The Christian Century* is the first that has ever appealed to me. "Worship is the active will and purpose to realize in one's own self the highest qualities ascribed to the Being worshipped." Why not ask Dr. Betts to follow up his suggestion as to further inquiry into this matter, by writing additional articles calling our attention to some of the higher attributes of God, and calling to our attention some of the verses of the Bible where we are told of what God desires of us, such as Matt. 5:44, 45, 48.

If we repeat these words to ourselves, and meditate upon and grasp the thought that God treats every one, whether good or bad, just the same in dispensing those things which are necessary for life and health, and that we should apply the same principle in our relations with our fellow men, it will awaken in us qualities which we need and it will be truly worship.

Sandusky, O.

GEORGE E. REITER.

NEWS of the CHRISTIAN WORLD

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TO OUR SUBSCRIBERS.

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

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- (1) Give present as well as new address.
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Publishers,
THE CHRISTIAN CENTURY

Christian Herald Holds Institute of Religion

Under the auspices of the Christian Herald association an institute of religion was held at Buck Hill Falls, Pa., June 10-13, the theme for discussion being "Next Steps Toward Church Union." This was primarily a laymen's institute, only 25 of the 100 delegates being ministers. Fred W. Ramsey, Y general secretary, presided over the sessions and addresses were made by Dr. Cadman, Bishop McConnell, Dr. Poling and Frank A. Horne. Two Federal council secretaries also were asked to address the institute.

Religious Statistics Of New York

Rev. Walter Laidlaw, secretary of the Clergy club of New York city, has recently compiled statistics of the religious make-up of the city's population, which indicates that out of the total population of 5,949,348 there are 4,079,501 persons with church connections. The Jews lead with 1,765,000; next come the Catholics with 1,733,954; the Greeks have 25,090, and other religious bodies 554,857.

England's New Premier is This Kind of Man

Now that Ramsey MacDonald has been chosen premier of England, an interview given by him a few years ago is of interest, especially as it reflects Mr. MacDonald's convictions on some phases of modern life. "Our age is an amazing age," he said, "but it is not a Christian age. Our conquests are conquests of knowledge; we need more conquests of culture. We have

developed physically; we need to develop spiritually. Our great achievements have given us a temperature. We want cooling off. We want to relearn the old lesson of joy in a quiet Sunday. Too many of us regard the sabbath as a day of burden. Too many of us incline to the 'brighter London Sunday,' to the 'Monte Carlo

Sunday,' to the Sunday of frivolity and of spiritual sterility."

Dr. Willett Becomes U. of C. Professor Emeritus

Dr. Herbert L. Willett, who has been a member of the faculty of the University of Chicago since 1894, retired at the close of

British Table Talk

London, May 28.

THERE are signs that the protagonists in the election are growing tired. The election takes place within 48 hours from now, and the three leaders will be of all men the most thankful when it is over.

On the Of the three, Mr. Lloyd George has aroused—he always does—the greatest popular interest.

But Mr. Baldwin and Mr. Macdonald have not been idle or unheeded; they may have made powerful appeals, but it must be admitted that whatever the liberal fate at the polls may be the liberal leader bestrides the electoral scene "like a colossus." The forecasts made are very hesitating. Nobody knows what the new electorate will do, or how the vast increase in voters will affect the actual returns of members. Never before have there been so many triangular contests. It may be possible for 3000 votes in one place to secure a member, while in the constituency in which I live a party might poll 30,000 and be unrepresented. It may be that the statesmen will be driven to some electoral reform. At present, behind the doors of their respective headquarters, they are all puzzled and a little apprehensive. Confidence is for the platform, but what are they saying over their last cigars, when they gather at the end of the day? I still give the liberals the casting vote, it may be as large as 120 or as small as 90; I incline to the larger figure with perhaps 7 million votes.

Thanksgiving Day

About the time these notes appear we shall be keeping June 16th as a solemn day of thanksgiving for the restoration of the king to health. He will go on that day without any ceremony to Westminster abbey to give thanks to Almighty God, and he invites his people to join with him in their own churches. It used to be the practice to go to St. Paul's for such ceremonies, but St. Paul's is still in the hands of the restorers, and the king has chosen the abbey for his church on that occasion. There will be old people who remember when thanksgiving was offered for the restoration of the prince of Wales, afterwards King Edward VII, from typhoid. Many of us remember June 8, 1902, when we gave thanks for the end of the Boer war; and no one has forgotten November 11, 1918. The observance of June 16th will be as sincere as it will be universal; it will follow hard upon the end of an election, in which there were bound to be sharp contentions; and it will serve as a rallying point for all citizens, who are at one in their love of their nation and in

their loyalty to its king. And with their thanksgiving will be blended a very real personal feeling of attachment to the king, who has been brought back from the gates of death.

* * *

Certain Books

Estlin Carpenter, Unitarian minister, was a lecturer in Manchester college and a scholar of international fame. His biography shows him to have been what everyone who knew of him will gratefully admit, one of the elect of God. The very names of the men who were his intimate friends recall a noble strain in the intellectual and spiritual life of their day. Martineau, Wicksteed, Drummond, Stopford Brooke, Odgers were men of whom any religious society might justly be proud. Carpenter was in some ways the most critical of the company, but he had in his youth a vision of God, which became the enduring foundation of his religious life. "It came unsought, absolutely unexpectedly. I remember the wonderful transfiguration of the far-off woods and hills as they seemed to blend in the infinite being with which I was thus brought into relation. This experience did not last long. But it sufficed to change all my feeling. I had not found God because I had never looked for him. But he had found me." (This is from the memorial volume, "Joseph Estlin Carpenter," published by the Oxford press.) . . . Those who read The Christian Century will not need to be told that a book by Dr. Gaius Glenn Atkins is likely to be rich in wisdom and grace. In "The Making of the Christian Mind" he has done an almost impossible thing with the touch of a master hand. No man could cover all that this book covers except by calling to his aid the researches of many scholars, but in selection and arrangement, and in the calm and searching light of an assured faith playing upon the material Dr. Atkins has revealed himself afresh in this most valuable book. It is claimed for it that it is the most tolerant of church histories; but it is more, far more than that. . . . "Paleface," by Mr. Windham Lewis, is a brilliant and scathing attack upon those who are seeking to introduce a literature and art obedient to the traditions of the primitive black races. Mr. Lewis is not an advocate of any race conflict, but he sees in the work of Mr. D. H. Lawrence and Mr. Sherwood Anderson and others a peril to be fought. There is a reaction, he sees, against the white domination of last century. The "Paleface" is now become a creature to be saved by Mexicans,

(Continued on next page)

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the current academic year, becoming professor emeritus. Dr. Willett entered the faculty as assistant in Semitic languages in 1896, becoming an instructor in 1897; from 1900 to 1909 he was assistant professor in the Semitics department, from 1909 to 1915 associate professor, and since 1915 he has been professor of oriental languages and literatures. From 1894 to 1921 he served also as dean of the Disciples divinity house at the university. Dr. Willett will continue his work with the Federal council and The Christian Century and will devote much time to several books which he has planned. He continues also as minister of the Union church, Kenilworth, Ill. Prof. Clyde W. Votaw, who was a member of the first university faculty, in 1892, and has taught in the field of New Testament literature and interpretation, also retires to become emeritus professor.

**New York World Takes Vote
 On Church Union Sentiment**

A questionnaire was recently sent out by the New York World to the entire body of students of the four largest theological seminaries in the metropolitan area to determine the sentiment among the oncoming generation of churchmen toward the proposed merger of the Episcopal, Presbyterian and Methodist churches. Four questions were asked, the first being "Are you in favor of the merger?" In all, 192 replies were received. Of these, 126 were in favor of the merger, 66 opposed. Practically all the opposition, it is reported, came from Princeton and the General theological seminary (Episcopal). At Union seminary, the vote was 54 in favor, 6 opposed. Drew voted 47 in favor, 2 opposed.

**Dr. Arthur Holt to Conduct
 Survey in Orient**

Prof. Arthur E. Holt, professor of social ethics at the Chicago theological seminary, has been granted a leave of absence for a year, beginning Oct. 1, under appointment of the Spellman foundation of New York, to conduct a survey of Y. M. C. A. and religious work in the orient, with headquarters in Calcutta.

**Rev. John D. Harris, India Missionary,
 Is Killed in Accident**

Word comes from the Methodist board of foreign missions that Rev. John D. Harris, of Springfield, O., for 15 years a Methodist missionary in India, was accidentally killed in Belgaum, India, May 31. No details are given as to the nature of the accident. Mr. Harris was a graduate of Drew seminary.

**Japan Emperor Decorates
 Dr. John R. Mott**

The emperor of Japan has decorated Dr. John R. Mott with the "order of the sacred treasure," the highest honor which can be conferred upon a non-official foreigner.

**Young Moderator for Cumberland
 Presbyterians**

One of the youngest moderators ever elected head of any assembly is Rev. Howard Walton, who was given this honor at the recent meeting of the Cumberland Presbyterians at Princeton, Ky. Dr. Walton is 35 years of age; he has

served as pastor in Birmingham, Ala., for nearly ten years. "Few matters of unusual interest were considered at this session, routine work taking up most of the time," reports the Presbyterian Banner.

**Frank O. Beck Resigns from
 Garrett Post**

Rev. Frank O. Beck, on the teaching staff of Garrett Biblical institute for ten years, has resigned and will devote his time to another line of activity in which he has long been interested. He held the post of assistant professor of urban sociology at Garrett.

**Evangelical Congress
 In Havana**

From June 20 to 30, a conference will be held in Havana, Cuba, of all the evangelical Christian elements dedicated to the betterment of the moral and spiritual conditions of the nations comprised in the area of the Caribbean sea, Central America and Mexico. In addition, attention will be given to the Latin interests of the Spanish speaking sections in the United States. This Havana congress is a logical sequence of the Panama congress of 1916 and that in Montevideo in 1926.

**Pittsburgh Presbyterian Leader
 Celebrates 35th Anniversary**

Rev. W. L. McEwan celebrated the 35th anniversary of his pastorate at Third Presbyterian church, Pittsburgh, June 2. Dr. McEwan's ability and fine Christian spirit, his broad-mindedness and eminent fairness, have won him the respect and confidence of all classes in the city.

**Dr. Ozora Davis Faces the
 Future With Cheer**

Dr. Ozora S. Davis retired as moderator of the Congregational council at its present session and, because of ill health,

BRITISH TABLE TALK

(Continued from preceding page)

Negroes, Redskins and others. Mr. Lewis fears that some superb civilizations, or the vestiges of them, may be stamped out, and he calls into action all his mordant wit to expose the new peril.

* * *

And So Forth

The centenary of the metropolitan police was duly celebrated last week; there have been flaws exposed lately, but we have just reason to be proud of this body of men and this pride found expression in a message from the king. . . . Several respected members of parliament have left it for the last time, among them Mr. Smellie and Mr. Sidney Webb. . . . Dr. Soderblom, the archbishop of Sweden, is paying one of his welcome visits to this country, where he has many friends. He has preached in the Swedish church and over the wireless. . . . The Scottish assemblies have agreed to the union of the two great churches, but there is a minority and I fear there will be a new church arising in Scotland. It was hoped at one time that this would be avoided, but the minority seem finally resolved not to enter the union. They are entirely, I think, from the United Free church. The established kirk has come into the union unbroken or almost so.

EDWARD SHILLITO.

has resigned from the presidency of the Chicago Theological Seminary, effective Oct. 1. He has been elected professor emeritus for life by the institution which, in 20 years, he has built up from a small

school of 100 students to one of 500, and with a home costing more than a million dollars. But Dr. Davis, although pronounced by surgeons the victim of an incurable malady, expects during the next

Special Correspondence from Scotland

Glasgow, May 20.

SCOTTISH people of all denominations are interested in the plan of American Episcopalians to raise \$1,000,000 to erect in the heart of Aberdeen the Seabury memorial cathedral, as a memorial to Samuel Seabury, the first bishop of the Protestant Episcopal church in the United States. The promoters hope, if all goes well, to lay the foundation stone in August 1930 in the presence of about a hundred American bishops who would be in this country for the Lambeth conference, and perhaps of Ambassador Dawes. The new church might require six or seven years to build. It would eventually succeed the present structure (St. Andrew's cathedral), built in debased gothic, of bad proportions, with plaster pillars and wooden mullions to its windows—reputed to be the plainest and ugliest cathedral in the British isles. Seabury studied at Edinburgh university, and was consecrated secretly in Aberdeen before returning to America. The site of the proposed church is the identical spot where the St. Andrew's congregation worshiped in the 18th century before moving to their present unsightly cathedral.

Livingstone Memorial Near Completion

The Scottish national memorial to David Livingstone is now nearing completion. All the squalid tenements have been demolished, and his actual birthplace in Blantyre, with the adjoining houses of Shuttle row, has been transformed from a dirty slum into a suitable museum. The opening date has been provisionally fixed for July 6. Ten acres of surrounding ground are being laid out as a recreation park and open-air theater. The roads on which unemployed miners have been working are nearly finished. There are to be eight tableaux depicting scenes from his life; some of these have arrived and are being put in place. Among the latest curios and relics that have been donated for exhibition is the christening shawl in which the baby David was carried for baptism. It is 15 feet long and 5½ feet wide, woven with Paisley silk in exquisite coloring and design. David Livingstone's grandson, Dr. Hubert Wilson, a medical missionary for 15 years in Chitambo, at present home on furlough, has just resigned, owing to family health reasons, and expects to settle and practice in this country. His sister, Mrs. Alexander Macdonald, continues the noble tradition of her grandfather as the wife of an ordained missionary at Chasafu, in Livingstonia.

Seeking Temperance Pledges

The Scottish temperance alliance held a convention in Glasgow last month, at which plans were made to celebrate the centenary of the institution of the total

abstinence movement (which had its birth in Paisley in 1832). Nearly 1,500 delegates attended from all parts of Scotland. It was resolved to discourage local veto polls for the next two years, so that practically the whole country could be allowed to vote simultaneously in 1932 (no ward or borough can vote oftener than once in 3 years on the subject of no license.) There is to be a nation-wide systematic canvass of the people for the purpose of enrolling them as personal abstainers under a national centenary pledge-signing campaign. It is also proposed to use this occasion for an impartial investigation into all aspects of the temperance question.

Scotland Still Reads The Bible

The National Bible society last winter undertook to supply Bibles at much reduced rates to Glasgow public school children who wished them and who in the opinion of the headmasters were too poor to buy them at the regular prices. They expected to have a few score or hundred requests. Instead of that, the demand amounted to 12,613! Nothing daunted, the Bible society fulfilled its offer, and is now seeking the sum of £436 to meet this unlooked-for expenditure.

Academic Honors

Glasgow university is awarding the doctor of laws degree on June 19 to Roger Bigelow Merriman, professor of history at Harvard, and to Fritz Kreisler, the violinist. The best known of the new D.D.'s is Canon Raven of Liverpool cathedral.

Summer Preachers

Summer preachers in Glasgow include Rev. John McNeill of Toronto, Dr. George Emerson Barnes of Pittsburgh, and Dr. J. R. McMahon of Grand Rapids. MARCUS A. SPENCER.

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few months to write some books, especially a biography of the late Victor F. Lawson, for a generation the editor of the Chicago Daily News, and a philanthropist who made possible the new home of the seminary. Dr. Davis is 62 now, but as he puts it, he has been "a plaything for the surgeons," and cannot look forward to health. Speaking of death to an interviewer, he said a few days ago: "Of course, I don't want to go—this is a mighty interesting world and I'm having a mighty good time in it. But I'm no more afraid of going than of going through the door of this

study. For I know that I shall have a spiritual body to do with as I please and I won't have to worry about the aches and pains of the poor physical body." Dr. Davis thinks there is more religion in the popular mind today than ever before, and sees modern young people as "the finest I have ever known."

Catholics Promote Vacation Schools

More than 50 dioceses of the Catholic church are expected to cooperate with the Rural Life bureau of the church in or-

Special Correspondence from California

Pasadena, June 7.

WHAT is considered the most successful session of the California state federation of churches came to a close June 5 in San Francisco. Fourteen of the 17 denominations associated in the federation were represented among the delegates.

State's Churches Meet in Frisco

Fred D. Parr, a prominent business man of San Francisco, who has been the president of the organization for the past five years, was reelected, as was also Dr. F. M. Larkin, formerly editor of the California Christian Advocate, and who has served as executive secretary for a similar period. One of the outstanding addresses of the convention was made by Dr. Worth M. Tippy, of New York city, the executive secretary of the New York city federation. The convention voted to request Governor Young to release Tom Mooney, who has been unjustly held in confinement for ten years in the state prison. Action was also taken to ask for general cooperation from the churches throughout the state in making June 30 "Loyalty Sunday," as inaugurated by the Presbyterian general assembly, with the slogan, "Back our President." . . . Perhaps the most important work done by the church federation of the state is that headed up by the comity councils, which are located in Los Angeles, San Francisco, and Fresno. These councils are composed of superintendents of the denominations affiliated with the federation. During the past six years more than 200 communities in the state have been allocated to individual denominations, and before other denominations enter these fields, the consent of the comity council involved is secured.

Universities in Religious Conference

An interesting expression of the present nation-wide movement towards church unity—which is proceeding under the conviction that if civilization is to be Christianized, the Christian forces must be unified and mobilized intelligently—is the University Religious conference, recently established at the University of California, Los Angeles, and composed of Protestants, Catholics, and Jews. Thomas S. Evans, formerly of the University of Pennsylvania, is the acting executive officer of this conference. The directors of the organization are the denominational directors and leaders of the several student groups, and they make up a joint staff for the federated activities. This conference

operates under a state charter permitting religious instruction not possible under the direct auspices of the university faculty. Its aim is to emphasize the solidarity of the Christian community and thinking, and to avoid useless overlapping of work among the students. For the purpose of accomplishing this aim a budget of \$56,000 has been agreed upon, and a campaign is now in progress to raise \$150,000 for a building. This movement in southern California is one of the by-products of the work of the Federal council, and the general movement towards greater cooperation on the part of the various denominations. Dr. M. S. Moore, of the council, has recently visited the coast, urging the establishment of local federated councils to coordinate the Christian work of the several communities involved.

San Francisco to Have Skyscraper Church

The 2,500 Methodists in the city of San Francisco, with its population of more than 700,000, will be represented in the downtown portion of the city soon by a great skyscraper church, to be known as the Temple church. It will be conjoined with the William Taylor hotel, facing Market street, fronting the new Emporium, and just across the street from the new post office. The site, it is said, will be the focal center of San Francisco for the next century. The hotel is named after the African missionary, the great Methodist bishop, William Taylor—also known as "California Taylor." Four Methodist churches have been merged to form this new church, which has already received \$300,000 in subscriptions, besides the resources that have been developed by the sale of property. It has the backing of the resident bishop, Charles Wesley Burns, and was recently commended to the Methodism of this state by the unanimous action of the Methodist preachers' meeting of southern California. It is an ambitious undertaking, will doubtless succeed, and represents the spirit in which Christianity is giving itself to the Christianization of our great cities.

And So Forth

Overnight Los Angeles has capitulated to the "Reds"! One hundred thousand—more or less—red-fezed shriners are here for their annual frolic. Yesterday the supreme council wired to President Hoover approval of his law enforcement program and pledged their support. That

(Continued on next page)

ganizing religious vacation schools during the coming summer, according to the Catholic Citizen. The goal of 1,000 such schools by 1930 will probably be surpassed, it is reported. Rev. Edwin V. O'Hara has this work in charge.

Increase in Missionary Sailings

The Student Volunteer bulletin reports that the number of new missionaries sailing in 1928 exceeded that of 1927 by more than a hundred. This was the first year since 1920 to show an increase over the previous year.

Great New Methodist Church For Springfield, Mass.

The new building of Trinity Methodist church, Springfield, Mass., dedicated May 19, is constructed of Massachusetts granite and cost a million dollars. The architecture is an adaptation of 14th century gothic. The church is rich in its symbolism. In panels near the pulpit are carved the heads of five of the great prophets, and at the angles under a canopy four preachers are represented: Asbury, Jud-

son, Bushnell and Brooks. On the newel post of the pulpit steps is carved the head of John Wesley. Each window has a title suggesting some area of human experience, as worship, beauty, democracy and good will; each experience being suggested by some molder of civilization: Moses, Socrates, St. John, St. Paul, Benedict, Francis, Joan of Arc, Raphael, Columbus, Luther, Galileo, etc.—concluding with the figure of Lindbergh. Rev. Fred W. Adams ministers at Trinity; the new building was dedicated by Bishop Anderson.

Dr. Carl S. Patton to Return to Los Angeles Pastorate

Dr. Carl S. Patton, who was called from his pastorate at First Congregational church, Los Angeles, in 1926 to become professor of preaching and church work at the Chicago Theological seminary, and who has been serving as acting president of the seminary during the illness of President Ozora S. Davis, has submitted his resignation, effective Oct. 1, and will return in the autumn to his former pastorate.

Dr. Zahniser to Teach in Boston School of Theology

Rev. Charles R. Zahniser, who recently resigned as executive secretary of the Pittsburgh council of churches after a period of 17 years' service, has been elected professor of community and interchurch relationships in the Boston university school of theology. During the first semester of next year he will conduct courses there and during the remainder of the year will lecture in various educational centers over the country.

Dr. W. B. Norton Retires as Religious Editor of the Chicago Tribune

After serving more than 20 years as religious editor of the Chicago Tribune and more than two years on the staff of the city news bureau of Chicago, Rev. W. B. Norton has resigned, because of ill health. He is now living with his son at Troutdale, Ore., and is soon to issue a book entitled "Religion and News."

Rochester Church Has 19 Missionaries

On the "roster of missionaries" of the Lake Avenue Baptist church, Rochester, N. Y., are 19 "pastors of the church working in different sections of the world"—South India, South Africa, Japan, Burma, China, Assam and in Los Angeles, Youngstown and Stewart, Nev., in America. Lake Avenue church, under the leadership of Rev. A. W. Beaven, has given 33 per cent more for benevolences than for current expenses during the past nine years. Last year \$62,012 was raised for benevolences, \$45,600 for current expenses; also \$24,439 for the building fund. The church has a membership of 2736.

Dr. J. T. Stone to Lecture At Auburn Seminary

Rev. John Timothy Stone, of Chicago, will return to Auburn seminary, his alma mater, to deliver a series of lectures during the first week of the seminary's summer school for ministers and lay religious workers which opens July 1. Other outside speakers scheduled for the summer

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CALIFORNIA CORRESPONDENCE (Continued from preceding page)

ought to help dry up the country, even though no mention was made of the Volstead act or the 18th amendment. Our President started something when he appealed to the American public in favor of law enforcement. It hasn't reached Mr. Hearst yet, but it will! . . . Governor Young signed the Rochester radio slander bill June 4. This bill follows, substantially, the libel laws governing the use of the press. It is said to be the first law of the kind enacted by any state. Its passage by the legislature and its signing by the governor were protested by many persons, who looked upon it as an infringement upon free speech, but it is difficult to get the fairness of this protest. The law simply makes the users of the radio responsible for what they say. There are several "radio-ites" in California who need some such curb upon their tendency towards reckless utterance. . . . John C. Porter was elected mayor of Los Angeles yesterday by a large majority vote. The mayor-elect immediately interpreted his election as a mandate from the people to carry forward the Hoover program for law observance. . . . Dr. Norman B. Henderson, who recently resigned from the pastorate of the First Baptist church of Los Angeles to become pastor of the First Congregational church, Fresno, gave expression to the more advanced thought concerning church union when he said recently that denominationalism had served its time and that "the sooner the churches get back to the fundamental teachings of Jesus the better it will be for the churches and for humanity." . . . This June-time, the eyes of the public are turned towards our schools and universities. There are some 30,000 students enrolled in the state universities of California, Nevada, and Arizona. In four of the state schools of California—those at Berkeley, Fresno, Palo Alto and Los Angeles—religious foundations have been established.

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Reforming the Catholic Church

A little more than a year ago, Dr. Barrett, the ex-Jesuit, wrote a book called *"The Jesuit Enigma,"* a competent indictment of the Society of Jesus. Another book by Dr. Barrett is just published—

WHILE PETER SLEEPS

which is no less than an appeal to Catholics, particularly American Catholics, to reform the church. Dr. Barrett is not a Protestant, although his position as a deposed priest places him in a most anomalous situation. He does not want another schism, nor does he want to join a schismatic church. He wants to see Rome reform herself.

Here is a statement from a man who still considers himself a Catholic of actual conditions in the present-day Catholic church.

Says Dr. W. E. Garrison, author of "Catholicism and the American Mind":

"As the risk of whatever may happen to a Catholic who undertakes a real criticism of the workings of the church, Dr. Barrett has written a book which is unique, so far as I know, in two particulars: it combines a thoroughness of information gained by twenty years of experience as a Jesuit and a priest, with a critical temper and an absence of animosity; and it brings to bear on the subject the training of a modern psychologist and psychoanalyst." \$3.00

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school are Rev. W. H. Leach, Dr. Warren H. Wilson and Rev. U. L. Mackey. Auburn faculty members who will give courses in their special fields during the sessions are Pres. Harry Lathrop Reed, Dr. G. G. Atkins, Dr. John M. Shaw, Dr.

W. J. Hinke, Prof. Harry S. Mason and Rev. A. J. Anthony.

Dr. Samuel Trexler Heads United Lutheran Synod of New York
Lutherans of New York are rejoicing in the union of the three New York

Special Correspondence from Cleveland

Cleveland, O., June 1.

AMONG the churches of Cleveland the emphasis is shifting from social activity to religious culture. It would be difficult to find a city with more gymnasiums and bowling alleys under ecclesiastical auspices.

Synagogue Changes Week day activities Basis of Appeal have sometimes

been developed to the point where the tail wagged the dog. The first spectacular reversal of policy has come from the Jews. The Temple, of which Abba Hillel Silver is rabbi, is the wealthiest synagogue and one of the strongest religious organizations of the city. At the annual meeting of the congregation on May 26 a report of the activities committee was adopted recommending that secular activities be subordinated to religious education and the development of worship. The report stated that "the voice of the synagogue is drowned out in the midst of the tumult and noise of many activities which can be carried on as well, if not better, elsewhere. The hope that young people would be attracted to worship and religious study through the magnetism of dances, plays, athletics, and parties has not been realized. The appeal of the synagogue has not been heightened through the bait of amusement." The report also stated that the attempt to turn a large organization into a social club and get all sorts of people to mingle on a common basis had been unsuccessful. The intention is not to abandon such social activities of the Temple as have real vitality, but to place the major emphasis upon religion and worship.

Action Publicity Approved

This action of the Temple was reported on the front page of the Plain Dealer and provoked much discussion. Rabbi Nowak, of the Temple on the Heights, argued that Judaism is primarily a way of life, and that its natural expression is through social activities. Much approval was voiced in church circles. Many a Cleveland congregation has regretted the money which has been invested in a gymnasium. Several churches would be ready to sing the doxology if some one would devise a scheme by which they could get rid of both their recreational equipment and the mortgages with which they are encumbered.

New Pastor for Famous Church

Ralph C. Walter, pastor of the Central Christian church of Auburn, N. Y., has accepted a call to the Euclid Avenue Baptist Temple of Cleveland. Thus does a Disciple minister enter a leading Baptist pulpit. He will face both a great opportunity and a terrific burden. The old Euclid Baptist church is famous as the original church home of the Rockefeller family—going back to the days when John

D. Rockefeller carried a dinner pail on the streets of Cleveland and his bride-to-be taught in the public schools of the city. During the pastorate of W. W. Bustard the old building was outgrown and an ambitious scheme undertaken for the erection of a mammoth downtown church. When the new project was little more than a hole in the ground, Dr. Bustard resigned and was succeeded by John Snape of California. In a brief pastorate Dr. Snape succeeded, with the help of the Rockefellers, in getting the new auditorium completed. A year ago last Christmas he returned to the Pacific coast. The new pastor will face a gigantic auditorium, a popular tradition, and a considerable debt. He will have a rare opportunity to minister to the multitudes who throng the sidewalks of a great city.

Getting Ahead of the Population Shift

In the endeavor to keep up with the shifting tides of population the First Baptist church of Greater Cleveland is dedicating a million dollar edifice amid the vacant lots at the extreme eastern edge of the city. This great congregation will move into their new home several months before the completion of the car line past its doors. The pastor is Harold Cooke Phillips—young, radiant, unmarried.

Pastor Leaves Rapidly Growing Church

During the current month Charles Haven Myers completes a pastorate of nearly ten years with the Plymouth church of Shaker Heights. Dr. Myers came to a group of little more than a hundred people worshipping in a portable building; he leaves behind him a striking colonial edifice on a commanding site with a thousand members. Great has been the astonishment that a preacher of such unusual powers should voluntarily surrender one of the greatest pulpits of the country at the height of his success. In taking this step Dr. Myers has followed nothing but the urge of his own spirit. He is at heart a dreamer, and his intention is to turn aside from church administration to follow his bent as a speaker and a writer. One of his ambitions is to immerse himself in the spirit of the orient and then to interpret that spirit to the west.

And So Forth

After 27 years as president of the Case school of applied science Dr. Charles Sumner Howe is turning over the responsibilities of his office to president-elect William Elgin Wickenden. . . . At the meeting of the Congregational conference of Ohio in Toledo Edgar S. Rothrock tendered his resignation as superintendent of the churches. It was accepted to take effect in May 1930, when Mr. Rothrock will complete twenty years of service.

JOHN R. SCOTFORD.

Lutheran synods, which was accomplished two weeks ago at the meeting in Albany. The merger had been labored for during the past six years. There is special satisfaction in the election as president of the United synod of Rev. Samuel Trexler, who has served as president of the Synod of New York and New England, the youngest and smallest of the groups. The other uniting groups were the New York Ministerium and the New York Synod. Rev. Carl H. Miller, minister of the Freeport church, praises the executive ability of Dr. Trexler, "whose handling of the Synod of New York and New England has paved the way for the great new honor that has now come to him."

New Brothers College Has Young Dean

One of the youngest college deans takes charge of the work of the new Brothers college, Drew university, at Madison, N. J., as the result of the action of the trustees of institution recently meeting in New York city, in the person of William P. Tolley, an alumnus of Syracuse, Columbia and Drew, and acting dean of Brothers college since its establishment a year ago. Mr. Tolley, who is now 28, was in charge of religious work at Syracuse university at 21; at 24 was made alumni secretary of Drew; at 26 was appointed assistant to the president of Drew, and last year, at 27, was made acting dean of Brothers college. Dean Tolley it is reported, has little sympathy with the methods of mass education; under his direction the college will have no large classes and will use the lecture method sparingly.

Auburn Seminary Seeks Large Fund

Auburn theological seminary is seeking \$1,200,000 "in order to stay where it is." Andover's recent removal to Cambridge, Meadville's to Chicago and Berkeley's to New Haven, in order that they may tie up with a great universities is all right, according to Pres. Harry Lathrop Reed, of Auburn, but he believes that "it does not follow that the divinity school in a small city has lost any of its claims to advantages of its own." It is held that ministers spend the greater portion of their active years in cities the size of Auburn, or smaller, and that for their best preparation for such service the smaller city affords the ideal environment.

United Brethren Consider Merger In Annual Meet

The general conference of the United Brethren church held at Lancaster, Pa., May 14-24 was of excellent spirit, "entirely without doctrinal divisions, and general harmony prevailed with reference to all proposed new legislation." The matter of most moment considered at the conference was perhaps the question of merging the United Brethren church with the Reformed Church in the United States and the Evangelical Synod of America. The expression was unanimous and emphatic in favor of the principle of union and in favor of the proposed merger in particular. But since this proposition has been definitely before the members of the church for a comparatively short time, and in order that the church might move forward solidly toward the desired consummation, it was ordered that the ensuing

quadrennium be given to cultivating a more intimate acquaintance with the other churches, and creating a favorable sentiment and a favorable atmosphere in which definitely to take this important step. The report of the commission was read by Dr. W. R. Funk. The recommendation keeps wide open the door for advancement and seeks a closer fellowship of the three denominations also providing that in case the board of bishops and the commission decide during the quadrennium, that the time is ripe for more definite action, the general conference may be called into extraordinary session for that purpose. Another important step taken at the conference was in the direction of simplifying the educational agencies of the church, and incidentally simplifying its machinery. Decision was made to combine three departments, education, Sunday school and Christian Endeavor, into one general department, designated as the Board of Christian Education.

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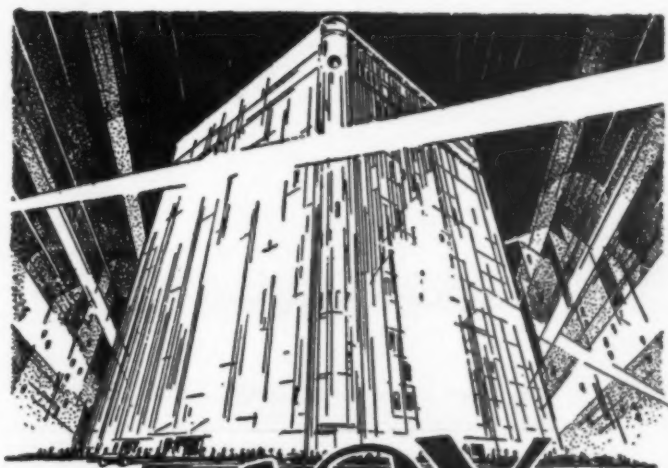
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Oliver R. Williamson
Now in Philadelphia

Oliver R. Williamson, for many years publisher of the *Continent*, Presbyterian weekly published in Chicago, but now discontinued, went to Philadelphia April 1, in response to a call from the board of religious education of the church, to cooperate in the development of the publicity and promotion work of the board. He will remain in this service indefinitely.

Arranging Dr. Hutchinson's Speaking Engagements

So many inquiries are being made concerning the possibility of securing Dr. Paul Hutchinson, managing editor of *The Christian Century*, as a speaker following his return from Europe next fall that it seems wise to announce that arrangements for Dr. Hutchinson's services should be

made through the Open Forum speaker's bureau, 315 Plymouth court, Chicago, and 1234 Little building, Boston.

Dr. Robbins to Take Bishop Brent's Place on Book Club Staff

The Religious Book club announces that Rev. Howard Chandler Robbins has been chosen as a member of the editorial committee of the Religious Book club to fill the position made vacant by the death of Bishop Charles H. Brent.

South Carolina Baptist Leader Celebrates 25th Anniversary

Rev. Philip J. McLean, whose pastorate at First Baptist church, Aiken, S. C., has been a notable one because of its building success in this famous resort town, and because of the service rendered in all movements for the betterment of the community, celebrated his 25th anniversary

Science Can't Plumb Faith: Eddington

DELIVERING the Swarthmore lecture at a meeting of the Quakers of London, May 22, Prof. A. S. Eddington, author of "The Nature of the Physical World," admitted that there are realms of religion which science cannot penetrate and mysteries of faith that science cannot solve. The true scientist's sureness, he said, is a very different thing from "cock-sureness."

"Dismiss the idea that natural law may swallow up religion," he warned; "it cannot even tackle the multiplication table singlehanded. When we assert that God is real, we are not restricted to comparison with reality of atoms. Our assurance of God is consciousness of a relation rather than flawless proof of his existence."

Science Is Limited

"It would seem that nature made every possible mistake before she reached her greatest achievement, man—or, perhaps, some would say, her worst mistake of all. With this background we must not attempt to sanctify the revelations of science

by accepting them as a new insight into divine power. Penetrate as deeply as we can by methods of physical examination into the nature of human beings, we reach only a symbolic description."

Physics, said Prof. Eddington, did not pretend to dogmatize as to the nature of man's reality, but realized that its methods could not penetrate beyond the symbolism of reality.

"The interpretation we seek may be supplied by that mental and spiritual nature which we know is in ourselves, transcending the methods of physical science," he said. "It is just because we have real and not merely symbolic knowledge of our own nature that our own nature seems so mysterious. We reject as inadequate that merely symbolic description which is good enough for dealing with chairs or a table."

Prof. Eddington declared science should pause before rushing in to apply a scientific test to such experience as comes in a silent Quaker meeting.

"Such a test," he said, "can only be applied by first stripping away not only our religion but all our feelings which are outside the world of measurable things. The essential difference which we meet in entering the realm of the spirit and the mind hangs round the word 'ought.' In the physical world what a body does and what a body ought to do are equivalent. But we are well aware of another domain where they are anything but equivalent."

Personality

"The very essence of the unseen world is that the conception of personality should be dominant. We are not wrong in embodying the significance of the spiritual world to ourselves in the thought of a personal relationship. Our whole approach to it is bound up with those aspects of consciousness wherein personality is centered."

"I think that Quakerism, in dispensing with creeds, holds out a hand to science. The spirit of seeking which animates us refuses to regard any kind of creed as its goal. Rejection of creed is not inconsistent with being possessed by living belief. The belief is not that all our knowledge will survive in the letter, but a sureness that we are on the road."

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May 26. All churches of the city joined in special services of tribute to Dr. and Mrs. McLean.

Denominational Preferences at Union Seminary
At the recent commencement of Union

Special Correspondence from Porto Rico

Rio Piedras, May 15.
PORTO RICO has its proof that easy lies the head that wears a university president's crown. On May 6, by a 4 to 3 vote in the board of trustees, Dr. Thomas E. Benner was removed as president of the University of Porto Rico. He had been given an opportunity to resign, the resignation to take effect within six or eight months, but refusing to comply with this request, he was summarily dismissed. The University of Porto Rico is very much in politics. The president of the insular senate is ex-officio president of the board of trustees of the university. The speaker of the house and the commissioner of education are ex-officio members of the board of trustees. The other members are recommended by the governor and approved by the senate. Although Porto Rico has for 30 years been a part of the United States, in politics at least it is Latin American. And personalities play a big part in Latin American politics. For the first time, through alliances and coalitions, the two groups in the insular legislature are almost equally divided. In the legislative session recently closed the majority leaders sought to divert a part of the university funds to other uses. President Benner appealed to the minority, who gave him their enthusiastic support. The bill was thus put through against the wishes of the majority leaders. In the next session of the board of trustees of the university, the leader of the majority party, who at the same time is president of the senate and ex-officio president of the board of trustees of the university, declared war on President Benner and announced that the personal feeling was so strong between them that he would not attend another meeting of the trustees as long as Benner was president of the university. No charges were ever brought against Dr. Benner. He was never given a hearing. It was personal, and in Latin America the personal element rules to a large degree. Immediately upon reading the associated press report of the affair, Columbia university cabled to Dr. Benner offering him the chair of university organization and administration at the same salary he was receiving here.

Death Penalty Abolished

Governor Towner has just signed the bill abolishing the death penalty in Porto Rico. The pen with which he signed the bill was presented to the Spiritualist society which has labored tirelessly for the successful passage of the measure. Porto Rico abolished the death penalty once before, 1918 to 1923. During that period there was an average of 22 murders per year. During the five-year period immediately preceding that period there was an average of 35 murders per year. And during the five-year period since 1923

there have been an average of 44 murders per year. These figures would certainly seem to indicate that the death penalty is not a deterrent to crime.

An Endeavor Society Among Lepers

Porto Rico has its share of leprosy, although the disease is not spreading and does not form a major danger to the lives of the people. The known cases, about 50, are isolated in a modern colony maintained by the insular government. The evangelical churches of the island, realizing the importance of some Christian work among those confined in the various state institutions grouped around Rio Piedras, called one of our young seminary graduates to give his whole time to this work. The two institutions which claim the major part of his time are the leper colony and the tubercular sanitarium. In both of these his work has been most acceptable and has produced fine results. But among the lepers the work is more spectacular. Here, according to the management, the question of discipline has completely changed. Much more liberty is now being given to the patients with fewer breaches of confidence and trust. Out of a total of 50 patients, 39 belong to the Christian Endeavor society.

W. C. Cowert Goes North

Within a few weeks Rev. W. C. Cowert, pastor of Union church, San Juan, together with his family, will sail for a well deserved vacation on the continent. Mr. Cowert has been in Porto Rico almost two years and has done an excellent work. He has helped to clear up some of the old problems which have hung over Union church since its organization, and has made a real start towards securing a much needed building for social and religious educational work.

The Havana Conference

Porto Rico is preparing to send about 25 delegates to the Havana congress, to be held June 20 to 30. Among them will be Judge Emilio del Toro, president of the supreme court of Porto Rico. Judge del Toro is a genuine Christian and an active evangelical. Doubtless no other man on the island is doing more in a broad, constructive way to make vital Christianity known among the thinking people. Nevertheless, Judge del Toro is not a member of any church. He says that he has friends in all of the evangelical churches, and that he finds some good in all of them, but that he does not find any with a monopoly of either all the good people or all the good principles, therefore he can not bring himself to slight the majority by selecting and joining any one. This is but another example of the tragedy of a divided church.

C. MANLY MORTON.

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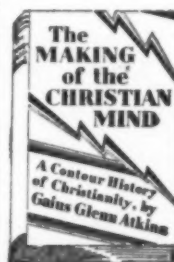
- The Nature of the World and Man**
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- Nature of the Physical Universe**
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THE AURORA KILLING

"A Study in Newspaper Practice"

By Paul Hutchinson

An article which appeared in The Christian Century of May 15, has been reprinted in pamphlet form. Available to any subscriber at five cents per copy, or three dollars per hundred—

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seminary, President Coffin announced the denominational preferences of the seminary students the past year as follows: Presbyterian, 105; Methodist, 80; Congregational, 51; Baptist, 37; Episcopal, 30; Lutheran, 18; United church of Canada, 15; Disciples, 14; Reformed churches, 15.

Finds Generally Popular Hymns Are Best Musically

Frank A. Morgan, former minister and the founder of the Mutual lyceum, Chicago, has been spending several years in the study of hymns introductory to the preparation of a new hymnal, the "Inter-church." He has had the cooperation of 2,000 ministers and 650 skilled musicians, and a study has been made of 50 hymnals. From this study many interesting facts have been gleaned. For instance, of the 100 most popular hymns, on the reports of 2,000 pastors, 82 per cent had a musical rating, according to the reports of the American Guild of Organists, in the upper 1-12th of the scale. Mr. Morgan found also that but comparatively few of the hymns in the hymnals are actually sung by congregations. A certain famed hymnbook used by a large Chicago congregation, and which includes 1,281 selections, revealed only 149 hymns actually being used. The three most uni-

versal hymns are found to be "How Firm a Foundation," "Come Thou, Almighty King" and "Holy, Holy, Holy." Mr. Morgan is a man of wide education, having degrees from Johns Hopkins and Yale, and his new hymnal is awaited with interest.

Bishop of London Finds Shortage of Clergy in England Acute

The efficiency of the church and even its continuance in its present form is threatened by the acute shortage of clergy in England, says the Bishop of London in a recent pronouncement. "Our clergy," he says, "are dying more quickly than they can be replaced." The main cause of the dearth, he holds, is lack of money. There is no shortage of young men who would like to become candidates for the ministry, but they want to pay their own way. The bishop is pleading for financial support and other schemes for training young men for the ministry. "The church is urgently in need of young men," he says, "young men with enthusiasm, and if possible university men with the spirit of adventure in them."

Ford Hall Forum Succeeds as Independent Organization

The Ford Hall forum in Boston which was conducted under the auspices of the Boston Baptist social union for 20 years, but which lost Baptist support a year ago because of its principle of free speech, has been conducted during the past year as an independent organization. Zion's Herald, Boston, reports that "this season has been the first one under independent auspices, and in many ways it has been the most successful of all." George W. Coleman, founder of the forum, has been able to secure financial support for its programs from many sources.

The Straus Health Center In Jerusalem

The new Nathan and Lina Straus Health Center for Jerusalem, presented to the Hadassah medical organization by Nathan Straus, Jewish philanthropist of New York, fills a real need. The center was opened recently, with several high government officials present. The building cost \$250,000. The numerous departments of the center cover all phases of the care of children, including the pasteurization of milk.

BOOKS RECEIVED

New Lives for Old, by Amelia S. Reynolds. Revell, \$1.00.
The Great Conjecture: Who Is This Jesus? by Winifred Kirkland. Holt, \$1.25.
The Christian Message and Program, by Cleland Boyd McAfee. Presbyterian Board of Christian Education, \$1.35.
The World's Miracle and Other Observations, by Karl Reiland. Holt, \$1.75.
The Crowded Ways, by Charles Hatch Sears. Missionary Education movement, \$1.00.
Blind Spots, by Henry Smith Leiper. Missionary Education movement, \$1.00.
A History of Political Thought in the Sixteenth Century, by J. W. Allen. Lincoln MacVeagh.
The Nurse in Public Health, by Mary Beard. Harpers, \$3.50.
War! Behind the Smoke Screen, by William C. Allen. Winston, \$1.50.
David James Burrell, a Biography, by David De Forest Burrell. Revell, \$2.00.
The Cambridge History of the British Empire, edited by J. Holland Rose, A. P. Newton, and E. A. Benians. Vol. I, the Old Empire, from the Beginning to 1783. Macmillan, \$9.50.

What are the great social poems of modern times? Ministers and others are invited to cooperate in bringing them together in this new anthology.

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In making this collection I have had the generous aid of John Haynes Holmes, Zona Gale, Edwin Markham, Upton Sinclair, Sydney Strong, Mrs. Walter Rauschenbusch, and many others. I should now like to ask Christian Century readers to offer suggestions as to poems that should be included in such a collection. A postcard list will help; copies of the poems will be gladly received.

The remarkable success of the anthology, QUOTABLE POEMS, is due in large part, I believe, to the generous cooperation of many scores of Christian Century readers who suggested lists of poems for possible inclusion.

Let me have your suggestions, please, of poems for JUSTICE: An Anthology.

THOMAS CURTIS CLARK,
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CHICAGO

FROM

Leaves from the Note Book of a Tamed Cynic: By Reinhold Niebuhr

[Published this week]

1915 Now that I have preached about a dozen sermons, I find I am repeating myself. A different text simply means a different pretext for saying the same thing over again. The few ideas I have worked into sermons at the seminary have all been used, and now what? . . .

1916 Doesn't this denominational business wear on one's nerves? If I were a doctor, people would consult me according to the skill I had and the reputation I could acquire. But being a minister I can appeal only to people who are labeled as I am . . .

1919 It must be very satisfying to deal as an exact scientist with unknown data upon which to base your conclusions. I have to work in the twilight zone, where superstition is inextricably mixed up with something that is—well, not superstition . . .

1920 I am really beginning to like the ministry. I think since I have stopped worrying so much about the intellectual problems of religion and have begun to explore some of its ethical problems there is more thrill in preaching . . .

The problem of the freedom of the pulpit is a real one. But I am convinced that the simplest way to get liberty is to take it. . . .

1922 I notice that the tendency to extravagance in the pulpit and on the platform increases with the size of the crowd. As my congregation increases in size I become more unguarded in my statements. Wherefore may the good Lord deliver me from ever being a popular preacher . . .

1923 If more young fellows would be willing to go into small churches and would not suffer from inferiority complexes because they had not landed one of the "big pulpits," we might put more power into the church . . .

1924 Since spending the summer in Europe I have been devoting the entire fall to a development of our worship service. . . . It's a shame we have permitted our services to become so barren . . .

1926 The cross of Jesus is truly the most adequate symbol of both the strategy and the destiny of love not only in history but in the universe . . .

A letter brings the sad news that C—— has lost his pastorate. I am not surprised. He is courageous but tactless. Undoubtedly he will regard himself as one of the Lord's martyrs . . .

1927 Whenever I exchange thoughts with H—— I have the uneasy feeling that I belong to the forces which are destroying religion in the effort to refine it . . . He has preserved a confidence in the goodness of men and the ultimate triumph of righteousness, which I do not lack, but to which I do not hold so unwaveringly . . .

I hate to be a thoroughgoing cynic. I don't want anyone to be more cynical than I am. If I am saved from cynicism at all it is by some sense of personal loyalty to the spirit and the genius of Jesus; that and physical health . . .

Fundamentalists have at least one characteristic in common with most scientists. Neither can understand that poetic and religious imagination has a way of arriving at truth by giving a clue to the total meaning of things without being in any sense an analytic description of detailed facts . . . How can an age which is so devoid of poetic imagination as ours be truly religious? . . .

1928 I have a dark suspicion that some of the modern religious educators do not really know what religion is about. They want a completely rational faith and do not realize that they are killing religion by a complete rationalization . . .

I am not really a Christian. In me, as in many others, "the native hue of resolution is sicklied o'er by the pale cast of thought." I am too cautious to be a Christian . . .

I wonder if anyone who needs a snappy song service can really appreciate the meaning of the cross. But perhaps that is just a Lutheran prejudice of mine . . .

Granted all the weaknesses of the church and the limitations of the ministry as a profession, where can one invest one's life where it can be made more effective in as many directions? . . .

Here we are living in a complex world in which thousands who have been "won to Christ" haven't the slightest notion how to live a happy life or how to live together with other people without making each other miserable . . .

Strange that while I am so critical of bishops my greatest hero should be a bishop and that, while I call myself an anti-Puritan, my hero should be a Methodist bishop. So life defies our prejudices and generalizations . . .

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